

A 3
TREATY
OF
PACIFICATION
OR

Conditions of Peace be-
tween God and Man.

*Wherein is shewed the necessity of
Repentance with the severall
parts of it, with other things
fit for these disconsolate
times.*

The second Impression.
Enlarged by the Author
H. F.

L O N D O N,

*Printed by J. R. for Richard Thrale, &
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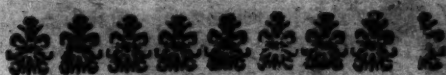
THE
OF
PACIFICATION
OR



The second impression
Enlarged by the Author

LONDON

Printed by R. G. and J. H. [illegible]
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TO THE CHRISTIAN READER.

IN Multiloquio non deest peccatum. Prov. 10. 19
In the multitude of words there wanteth not sinne, said the Wiseman long since: and what be said of Talking, may we not apply to Printing? If Mendacium (a Lye) be sinne, as I trust none will deny, though it be officiosum or jocosum, the officious or jeasting Lye, then we may without offence conclude, that (as some now licentiously assume to themselves) in much printing there wanteth not sinne. So many (Bookes I am leath to call them) Pamphlets issue daily from the Presse, without Authority, nay point blanke against Authority, and they so stuffed with untruths, as though the Authors thinke it lawfull to draw sinne with cartropes.

Well, to this multitude of Bookes or Pamphlets (call them what you please) I have adventured to beare the retorning of that fault I found in others, and to adde one more to the number: as fitting for the time, and (I am sure) of a more necessary and weighty import and consequence, and in a more orderly way, than many of them.

To the Reader.

Luke 10.
42.

The subject of it is Repentance, a harsh and unpleasing thing, I confesse, to flesh and blood: but for all that, it is *unum necessarium*, one of the most necessary duties to be urged, and which conduceth most to our good at this time, especially when the sword not only, hangeth over our heads, but hath avenged the quarrell of the LORD in most parts of this Land: and how soon it may be felt in the little remaynder of our Kingdome yet untouched, we know not: And this, not the sword of an Adversary from without, but (which is a worse judgement) from within, amongst our selves, by Civill (or rather as S. Augustine calls it, unciwill) Warre and dissenting. *Mala que quanto interiora sunt, tanto miseriora*, Evills, are the more miserable, by how much they are the more inward, saith he.

Eccl. pro
Masil.

If it were but the sword from abroad, it were sufficient to awake and rouse us from the dead sleep of sinne, wherein we have so long lyen, and to stirre us up to this duty: there is as well Danger, as incitement enough in that. For the Hea-then Orator saith of it, *non solum adventus Belli, terro*. Not onely Warre is self when it comes, but the very fear of it, brings calamity enough with it: For when the Enemies Forces are not farre off (though they enter not at all, yet) people forsake their Cattel, the Husbandman deserteth his Tillage, and the Merchant his commerie and Traffique.

But come to consider Civill and domestique Warre, and we shall find, he calls that *Bellum perniciosissimum*, the most pernicious Warre of

To the Reader.

of all other. Our Saviour tells us in few words
the effects of it. If a Kingdome be diuided Mar. 3. 34.
within it selfe, that Kingdome cannot
stand: dissention will bring it to utter ruine,
if not speedily prevented. For where Civill
Warre rageth, there is not onely that agmen-
malorum, troupe of miseries attending it, that
follow a Warre, which comes from abroad, but
farre more. For besides (which is common to the
other) as Augustine describes them, Rapiun- De Civis.
tur Virgines, &c. Virgins are ravished, and Dei.
all modesty violated, Children snatched from the
arms of their Parents, Matrons put to where-
ever the Souldier pleaseth, Churches spoiled,
Houses plundered, slaughter, burning, and all
hauocke committed, and the end and conclusion
of it is, that every place is filled with blood, la-
mentations, and dead carcases. The same man
(Abner) that in the beginning of a Civill War
could say to Joab, Let the young men now 2 Sam. 2.
arise, & play before us; that accounted a Civill 14.
Warre but a play (as too many I feare now do)
was forced not long after to speak to him in ano-
ther tone, Shall the sword devoure for ever 26.
Knowest thou not, that it will be bitterness
in the latter end? Yet, though he were one
of the greatest men in the Land, he might in the
end feele the smart of it as well as the meanest
person in the kingdom, for Perit cū divite pau-
per, the rich, and poore, both perish. The sword
maketh no difference; but as David said in his 2 Sam. 2. 1.
Message to the same Joab, It devoureth one 25.
as well as another. And the Poet could say
as much of a civill War, which we find too true.

To the Reader.

Luceu,

Nobilitas cum plebe perit, lat éque vaga-
tur

Ensis, & à multo revocatum est pectore
ferrum.

Stat cruor in Templis, multaque ruben-
tia cæde

Lubrica sexa madent, nulli sua profuit
ætas, &c.

Nobility and common dye alike, the sword spares none, nor no place is free from bloud, Churches, sexes, all ages, young and old, feel the calamity of a Civill Warre.

To these we may adde one thing, which the other is free from: that in a Civill Warre, the Father fights against the Sonne, and perhaps kills him, and the Sonne doth the like to the Father, the Servant to the Master, nor have Friends or Kinsmen any respect to friendship or kindred; but every mans sword is against his fellow.

2 Sam 14.

20.

Agg 2. 32.

Nay, (as the Prophet hath it) every one falls by the sword of his Brother. He that considers these evils which accompany Warre, and more especially Civill Warre, so great, and horrid; must needs confesse Warre to be Flagellum Dei, the scourge of God upon a Land: but he that thinks upon it without grief and horrour of mind, is more miserable (saith Augustine) because he hath lost the sense of a man. Horret animus (said Ierome in the like case) temporum nostrorum ruinas prosequi. It drives my mind into horrour, to prosecute and declare the misery of our times: and foelix qui hæc non vidit; foelix qui hæc non audit (saith he) happy is he, that neither sees, nor beares any of these things.

De Civit.

Dei

The

To the Reader.

The misery then being so sensible, and the
cause (our horrid sinnes) so palpable, and (which
is the worst of our misery) our late hopes of a
blessed stop of this unnaturall issue of bloud, seem-
ing to be utterly frustrate. Now being (as it
were) deprived of that hope, what can be added
to make our misery greater? The Heathen Ora-
tour could say that *Sola spes hominem in mi-*
seriis consolari solet, Its onely hope thats left
to comfort men in their miseries. And *Spes est*
ultimum adversarum solatium: Hope is the
last refuge and solace in times of adversity, said
another. This being gone, what comfort remain-
eth? Therefore who can be so stupid, that he will
not apply himself to the cure, which is no way to
be effected, but by true and hearty repentance.
We shall never remove this heavy judgement,
but by accepting these Conditions of Peace,
now offered to us by G O D. *Regnum ruit, &*
tamen cervix nostra non flectitur? Is the
Kingdome in danger of ruine, and yet we con-
tinue stiffe-necked? *Offensum sentimus Deum,*
nec placamus? Do we perceive that God is
offended with us, and shall we not go about to
pacifie him? Shall the whole Land be made
desolate, and shall no man lay it to heart?
God forbid.

If we do not, destruction and confusion must
necessarily and speedily follow. God hath spared
and expected us long, to shew mercy upon us; if
we turne not to him, he will at last powre the
full viols of his wrath upon us; his seven pla-
gues mentioned in the Revelation. *Quaquam*
fera, tamen certa Numinis vindicta. Di-
vine

To the Reader.

vine vengeance is sure, though it be slow. The
Val. Max. Heathen man could say, Lento gradu ad vin-
 dictam sui divina procellit ira, tarditatem-
 que supplicij gravitate compensat. God
 anger/strikes slowly in revenge of our sinnes a-
 gainst him, but it recompenseth the slownesse of
 it, with the grievousnesse of the punishment. And
 this falls upon us, but as we deserve: For, subi-
 to tollitur qui diu toleratur. He, and that
 Land too, will suddenly be destroyed, that makes
 no good use of G O D S long forbearance and
 expectance. Therefore holy Iobs counsell is good,
Iob 19. 29. Be ye afraid of the sword; for wrath bring-
 eth the punishment of the sword, that ye
 may know there is a Iudgement. And God
 saith, If I whet my glittering sword (as he
Deut. 32. hath now done) and my hand rake hold on
 41. Iudgement, I will render vengeance to
 mine enemies (the unrepenting sinners) I
 will make mines arrowes drunk with
 blood (and my sword shall devoure flesh)
 and that with the blood of the slaine. And
 againe, If ye walk contrary to me, I will
 walk contrary to you, and will bring a
Lev 26. 24 sword upon you, that shall avenge the
 35. quarrell of my Covenant: and your Land
 shall be desolate, and your Cities waste.
 33. And have we not too great a feeling of these
 threatening already?

It is reported by Iosephus, that (besides
 many prodigies which appeared in Ierusalem
 before the last destruction of it) one Iesus
 sonne of Ananias a Country fellow, for a long
De bell. iud. space (even before the warre of Titus) went
 1. 7. c. 12. up

To the Reader.

up and downe the streets, crying, *Vx Ierusalem*, woe to Ierusalem; but he was scorned; yea and punished as a *Bouteux* for it; you know what became of that City. We find that the old world had 120. yeeres, giuen for Repentance, and it was neglected, but what followed? The flood drowned them all, except Noah, the Preacher of Repentance, and his Family. And we read, that *Jonas* cryed in the streets of *Nineveh*, yet 40. dayes and *Nineveh* shall be destroyed. And the Text saith, The people beleeve God, and proclaimed a Fast, &c. And the King, and they (though Infidells) repented in sack-cloth and ashes. And ye know how they sped.

God hath giuen us many 40. dayes, *Delictis tempus ad poenitentiam*, he hath afforded us a time to repent, we know not how long that time may last. Let us no longer despise the riches of his goodnesse, and forbearance, and long-suffering, not knowing that the goodnesse of God leadeth (or should leade) us to Repentance. But take heed, that (having destruction, as it were, before our faces) we contemne not still Gods counsell, Repent and turne every one from his wicked wayes, that iniquity be not our destruction. We see, that the foolish Virgins asking their time, had no answer, but *nescio vos*, I know you not; a fearefull answer it was: Let us therefore lay hold of the time, and repent it before it be too late, and our time out; and not onely do this our selues, but (according to that of the Apostle)

Gen. 6.

Jon. 3.4.

7.

Rev. 3. 31

Rom. 3. 4.

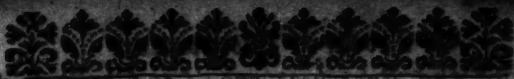
Exc. 18. 30

Mat. 25. 12

To the Reader.

Heb. 3. 13 *Apostle* exhort one another daily, while it is called to day, least any of us be hardned, through the deceiptfulnesse of sinne: and so (as Christ fore-told the Iewes) we all perish. **Luke 13. 3** God of his infinite goodnesse give us all grace, to lay this speedily to heart, that we may avert this heavy judgement from us, and serue him hence forward, in a true filiall feare, in holinesse and righteousnesse, all the dayes of our life. Amen.





A
TREATIE
 OF
Pacification, or Conditions
 OF
PEACE,
 Between
GOD and MAN.



Here is an appointed time to Ecl. 3. 11.
all things, saith the Preach-
er, and a little after (com-
ing to particulars) he ad-
deth, There is a time to slay, and a time 4.
to heal. A time to weep, and a time to 4.
laugh or rejoyce.

There is nothing so sure, nothing so
 infallible, as that which is recorded in
 the book of God. Gods word never
 fails, *not one jot or tittle of it.* Matt. 5. 18
and Earth shall passe away, but not any Luk. 21. 33
of Gods words shall passe away. For
may we not truly say, that these words

B

of

A Treaty of Pacification

of the *Preachers* are, (as Christ said
 upon another Text) *this day fulfilled*
 Luke 4.21 *in our ears?* May we not now say, and
 that truly now, *there is a time to stay?*
 and so consequently, *a time to weep and*
mourn? I would to God we could not.

There was a time when Christ said
 Mat. 26.52 to St. Peter, *Put up thy Sword into his*
 Joh. 18.34 *place (the sheath, as St. John hath it)*
 but I fear that is fallen upon us which
 Isa. 55.12 God threatned to his people. *I will*
number you to the sword, and ye shall all
bow down to the slaughter, because
when I called, ye did not answer: when
I spake, ye did not hear, but did evil in
mine eyes.

There was a time also of *rejoycing*,
 and we had it long, could we have
 made good use of it. For what Nation
 under the *Sun* hath for these hundred
 years (almost) had such a time of joy?
 The great blessing of the *Gospel* hath
 been plentifully and peaceably conti-
 nued amongst us, and all temporall
 blessings in abundance have been
 shewred upon us. We have been blest
 with a continued peace, such a peace,
 as no Nation hath enjoyed the like, to-
 gether with such plenty, (and what
 not?) as hath caused us to be malign-
 ed

ned by our enemies, and renowned
throughout the whole world. Inso-
much as we may truly ask. What
could God have done more for a Nati-
on, or people, then he hath done for us?
How comes it then, that our re-
joycing is taken from us, and that the
time of *slaying*, of *mourning* and *weep-*
ing is now fallen upon us? The reason
certainly may easily be given: Even
the same that brought the *Jews* into
the same estate. Our disobedience to
Gods cōmands, our despising his Laws
and Ordinances, and our ingratitude
and unthankfulnesse for all his blef-
sings. These are the causes, by which
we have neglected, and thereby lost
our time of *rejoycing*, and for which,
God hath taken up his time of *slaying*,
and to send (by it) *mourning & wailing* Amos 5.
into our streets and habitations, and to 16.
make us say in all our high-ways, *Alas,*
Alas: and to call the husbandman to la- Exe 14. 17
mentation; and such as can mourn to
mourning. For hath he not said, *Sword*
I go through the Land? And this is come
upon us, because by our forsaking
God, he hath forsaken us, according to
that of *Augustine*, *Malum est nobis de De verbo*
nobis, & quis dimissimus te, dimisisti nos Domin.
B 2 nobis.

A Treaty of Pacification

nobis. O Lord, evil is come upon us, from our selves, and because we have forsaken thee, thou hast forsaken us, and left us to our selves.

Certainly there can be no other cause of this heavie Judgement, but our sins. And that is cause sufficient, as well now, as in former ages; God hath taken this course, even with his own people, to recall them to him: He deals with us as Physicians do with their sick Patients, give them bitter Pills, to cast out Malignant humours. God said, (by the Prophet) *By this* (meaning his correction) *shall the iniquity of Jacob be purged, & hic est omnis fructus, ut auferetur peccatum, and this is all the fruit, to take away his sin.* Isa. 21. 9. Now if any shall ask, Why to take away sin? It is for divers respects:

1. In regard it defiles the soul, created at first pure, and after the image of God.

2. It is most heinous and detestable in Gods sight, whose purenesse will not behold it.

3. It is against Gods Majesty and Honour, and so, against the end of our Creation, which was to glorifie our Creatour.

4. It

4. It draws down heavie punishments, as well upon particular sins, as upon whole Nations, as we at this time feel the wofull experience of it.

Being then in this condition with them in former times, and our sins daily crying for further vengeance against us. What are we to do, to redeem our mis-spent time, and to regain Gods favour? It is not to be doubted, that we all wish to be free from Gods heavie judgements, and therefore we should bend all our thoughts and meditations to be reconciled to him. And surely there is no other way, no other means left, but to turn unto him by true and serious *Repentance*, and by unfeigned and hearty *Humiliation*, to endeavour to appease his wrath, that now is gone out against us.

There are divers motives to stir us up to this duty, as

1. *Natura vox*, the very dictate of Nature: for it is a most reasonable thing, even in nature, that they which have done amisse, should repent them of the evil they have committed.

2. *Tempus ad hoc impensum*. The Apo. 2. 25.

long time that God hath given us to

repent. *Dedi ei tempus ad poenitentiam.* I have given her a time to repent, saith God. And if God hath given it, and in it expected our repentance, why should we be so stiff-necked and unthankfull, as not to accept it?

3. *Documenta sapientium.* The Counsell of those that were wise in their Generation; The Prophets, Repent and turn your selves. And St. Peter, Repent and turn, that your sins may be put away. S. John; Be zealous therefore, and repent.

4. *Praxia Sanctorum.* The practise and examples of the Saints of God. Of holy Job. Therefore I abhor my self, and repent in dust and ashes. Of King David upon Gods visitation, for his unadvised numbring of the people. His heart smote him, and he repented of his foolish act. In a time of famine, Joel caused a publike Repentance. In a time of war, Jehoshaphat and his people Repented. In a time of publike calamity, and Gods judgements threatened, we finde Esther, Ahab, and the Ninevites doing the like. All which are recorded for examples to us, upon whom the ends of the world are come.

5. *Præsens commodum.* The present

Jer. 16. 12.

Ezek. 14. 6

Acts 3. 19.

Apo. 3. 19

Job 42. 6

2 Sam. 24

Joel 2.

2 Chro. 20.

Esth. 4. 16

1 King 21

27

John 3. 5

1 Cor. 10.

21.

sent benefit we may reap by it; as the averting of Gods displeasure, and the returning into his favour. *At what time soever a sinner repenteth of his sin from the bottom of his heart, I will put away all his wickednesse, &c.* If we Repent, God will repent him of the Plague, he hath pronounced against us. Ezek. 18. 1 Cor. 13.

6. *Futurum premium.* Not onely a present benefit will be gotten by it, but a reward, which will continue for ever, even the remission of sins, and salvation of our souls, by the merits of Jesus Christ. Ezek. 18. 1 Cor. 2. 10

7. *Incommoda impenitentium.* The discommodities and dangers that follow the impenitent, and they are many.

1. He looseth the grace of God, by despising the riches of his bountifulnesse and patience, and long-suffering, which leadeth him to Repentance. Rom. 2. 4

2. He runs headlong into misery. We see an example of it in Manasses and his people; who (being great Idolaters, and called upon by the Prophets, yet they regarding not, nor repenting) were carried into captivity. 2 Chro. 33 10.

3. And not onely temporall miseries befall them, but (which is far

worke) spirituall also are threatned
 against them. God saith to the Church
 of Ephesus, Remember from whence
 thou art fallen, and repent, and do thy
 first works: for else I will come against
 thee shortly, and will remove the candle-
 stick out of his place, except thou amend.

4. Lastly, endlesse torments are de-
 nounced against them. The Baptist
 calls the Jews, a generation of Vipers,
 and tells them of a vengeance to come;
 and our Saviour tells them, *unlesse they
 repent they shall perish.* And the Apo-
 stle saith, that they that are so hard
 hearted, that they cannot repent, *heap
 to themselves wrath, against the day of
 wrath.*

And the reason for all this, Chryso-
 some gives. God is nothing so much
 displeased at the sins we commit, as
 that (when his hand is over us for
 them) we refuse to repent, and grieve
 for the sins we have committed.

Repentance then is the means, and
 the onely means prescribed by God
 himself, to avert his anger from us.
*Pœnitentia est medicamentum vulneris,
 spes salutis, per quam Deus ad miseri-
 cordiam provocatur.* Repentance is
 the salve for the wound of our sins,
 and

*1^a 2^a de sum
 bon.*

and the hope of recovery, by which God is provoked to mercy.

It had been far better for us, and more acceptable to God, *that his goodnesse had led us to Repentance*; but seeing that we have been so unhappy, as not to stand, or keep the right way which God hath set us in, and thereby incurred his heavie displeasure; let us not be more miserable, in not rising and turning to it again. We have all gone astray from God, *peccando*, by our sins, and displeased him; let us return to him, *pœnitendo*, by repentance, and pacifie him. Rom. 2. 4.

He hath shewed his goodnesse to us wretched sinners, by divers mercies.

1. By exhorting us to Repentance.

Reversare, revertere Shunamite, *Return, return O Shunamite. Rising up early, and speaking to us, to turn to him.* Cant. 6. 12.
Jer. 7. 13.

2. By giving us time and opportunity to repent. Apo. 2. 12.

3. By waiting upon us, to shew mercy to us, if perhaps we would repent. Isa. 30. 18.

4. By preserving us in the mean time, from falling into worse sins. Mat. 16. 8.

5. By enlightning our hearts, to finde the way to repentance. 2 Cor. 4. 6.

6. By his promise to receive us graciously, if we repent. *They say, if a man put away his wife, &c.*

Ier. 3. 1.

7. By recording to posteritie (for our example) the fearfull judgements inflicted upon those that despise the riches of his mercy. As that of the old world, of *Sodom*, and *Gomorrah*, of the Jews, his beloved people, and others.

But seeing we have despised the riches of his mercy and goodnesse, and that all the means he hath used, hath wrought no good effects in us: He

Rom. 2. 4.

Psal. 7. 12.

bath now whet his Sword, bent his bow, and made it ready. We not onely begin to feel his indignation, but the time of slaying is begun, the wrath of the Lord is kindled; yea, it is burst out into a mighty flame, to the desolation of the greatest part of the Kingdom.

Psal. 78. 34.

Let us not be worse conditioned then the *Jews*, who cum occideret, quærebant eum, when he slew them, they sought him, and returned, and sought God early.

Prov. 15.

32.

Let it rather prove true with us, which the Wiseman did see to be true in his time, that *vexatio dat intellectum*, affliction brings a man to the true understanding of his miserable condition.

Gregory

Gregory saith, *Aurem cordis tribulatio* *Ma.*
aperit, quam sepe prosperitas hujus
mundi claudit. Tribulation opens the
 ear of the heart, which is oft-times
 closed by the prosperity of this world.
 Let our understanding, and our hearts,
 be clear, to apprehend the misery we
 are now in: so that *cum occideret* may
 be staid, before we be all *occisi*. There
 is great danger in repentance delayed.
 We must follow King *Dauids* exam- *2 Sam. 14.*
 ple, that (upon the death of 70000.
 men slain for his sin) presently repent-
 ed. If his repentance had staid but
 few dayes, and God had slain the peo-
 ple, after the first dayes proportion,
 there would but few (of those many
 that were numbred) have been left a-
 live. For ought I see, it is our own
 case, there being as many, if not more
 slain, for our rebellions against the
 Majestie of God; and therefore let us
 not defer our repentance, but speedily
 go to the throne of grace, that we may *Heb. 4. 16.*
 receive mercy, and finde grace, to help in
 the time of need.

We see then, that there is a necessity
 of Repentance. Let us now consider
 what Repentance is. This is taken in
 divers senses and significations.

1. It

2 Cor. 7.
10.

1. It is so called, of those that are grieved for the losse of some temporall thing, which was formerly pleasing and delightfull to them. But this the Apostle calleth (not true Repentance but) *worldly sorrow*, and tels us, that it bringeth death.

2. Secondly, it is so termed, of those, that conceive sorrow and grief for sin committed, which was formerly pleasant to them, but their grief is not, in respect that they have offended God, but in regard of some ill, that befalls them for it.

3. Lastly, it is so called of those, that not onely grieve meerly for sin committed, and purpose to amend their lives for the future; but are truly sorrowfull, in respect that by their sinning, they have offended the divine Majestic.

And there is great difference in these kindes of Repentance; for the first is wicked, the second but the effects of a troubled minde, and therefore not right; but the last is good, pleasing, and acceptable to God.

There are also divers other definitions of Repentance, as

1. *Pœnitentia est virtus, qua commissâ*

missa mala plangimus & odimus, cum emendationis proposito. It is a virtue, by which we bewail and hate our sins committed, with a purpose to amend our lives.

2. *Pœnitentia est dolor cordis & anima pro malis, quæ quisquam commisit.* Ambro. It is a sorrow of heart and soul, for the sins a man hath committed.

3. *Pœnitentia est peccata non committere, & commissæ desistere.* August. Repentance is, to resolve, not to commit sin for the future, and to bewail sins past.

4. But these are all short of a true Repentance; for that is, 1. A corrective act of Justice, begetting in us a detestation of sins already committed, with sorrow and indignation against our selves for it, especially in regard we have thereby offended God. 2. A settled resolution and determination, to reform the evil custome of our lives: And this is wrought in us chiefly, by these means.

1. First by the grace of God converting our hearts to him, *Turn us O Lord (saith the Prophet) unto thee, and we shall be turned.* Psal. 5. 21.

2. Being enlightened by his grace, we apply our mindes by faith to him.

For

Heb 11. 6. For he that cometh to God, must beleeve that God is.

3. Being stricken with the fear of punishment for our sins, we withdraw our mindes from them, and cry with holy Job, *I have sinned, what shall I do, O thou preserver of men?*

4. Being raised by hope, of obtaining mercy from God, for the sins we have committed, we determine to amend our lives for the time to come. *Bonum est mihi, &c.* saith the Psalmist. *It is good for me to hold me fast by God, and to put my trust in the Lord God.* As we hope in God for remission, so we must resolve to cleave to him, by keeping his laws. Gregory saith, *De spe incassum presumit, qui timere Deum in operibus suis tenuit.* He presumes in vain upon hope, that neglects to fear God in his actions.

5. Lastly, love (enflaming our hearts) begets a filiall and ingenuous fear, by which we are very carefull not to offend Gods Majestie any more, and a boldnesse to implore his fatherly goodnesse, in forgiving that which is past.

Now Repentance (being a medicine for a sick soul, and a salve for a wounded

wounded conscience) hath many ingredients to make it right, according to divine art.

I. The first is faith. For whatsoever Rom. 14.
is not of Faith is sin; and whosoever 23.
intendeth to come to God by repent- Heb. 11. 6.
ance, must beleve first, that he is God,
and secondly, that he is a mercifull Fa-
ther, willing to receive to grace, all
such as shall unfainedly turn to him.
All the other ingredients are strength-
ned by this vertue.

II. Another is confession and ac-
knowledgement of our manifold sins
to God. For as *Ambrose* saith well, Lib. de Paen.
Non potest quis justificari à peccato, nisi confis. 6.
confessus fuerit peccatum. No man 14.
shall ever be justified and cleansed from
his sin, that doth not make confessi-
on of it. *Solomon* saith, *He that* Prov. 28.
hiderh his sins shall not prosper, but he 23.
that confesseth and forsaketh them, shall
have mercy. *David* found this by ex-
perience, and acknowledged it, *I said* Psal. 51. 6.
I will confesse my sins unto the Lord, and
so thou forgavest the wickednesse of my
sin. And therefore the people in the
time of *Nehemiah*, when they repent- Neh. 9. 2.
ed, *confessed their sins.* So did *Daniel.* Dan. 9. 4.
After *Saint John Baptist* had preached
Repentance,

Math. 3. 6. Repentance, Divers of his auditors came and were baptized, confessing their sins. And Saint John tells us, If we confesse our sins; God is faithfull and just, to forgive us our sins, and to cleanse us from all unrighteousnesse.

Now to make our Confession acceptable, it must be thus qualified.

It must be whole, and not imperfect. We must hide none of our sins, but rather (if we forget any) pray with David, Lord cleanse me from my secret sins. *Qui promereri vult quod experit, debet omne malum confiteri quod fecit.* He that would have what he desires, must confesse all the evil which he hath committed.

2. It must be pure, humble, simple, plain, & not artificially compounded, *Pura, simplex, humilis, non affectata elegantia*, as Ambrose speaks. We have a patern of such a Confession made by the Prophet Daniel, and the like by holy Job; of which, Gregory thus speaks, *Mirentur in bono Job qui volunt, castitatis continentiam, mirentur viscera pietatis, ego in eo non minus miror, confessionem humilissimam peccatorum, quam tot sublimia virtutum.* Let them that will admire in good Job, his continence

continence of chastitie, let them admire the integritie of his justice, and his bowels of mercy; I admire no lesse in him, his humble confession of his sins, then so many transcendencies of those other vertues. Such an humble confession was that of King David. *I have sinned exceedingly in that I have done, I have done very foolishly.* And is it not to be marvelled at, that a man should sin (saith Ambrose) but this is to be reprov'd in him, that he acknowledgeth not that he hath sinned, and humble himself for it before God?

2 Sam. 24.
10.

3. It must be discrete, not filled with Tautologies. The Publicans was short and pithy, and departed to his house justified rather then the Pharisee; for as Isidore saith, *Confessio est cordis, non labiorum*: Confession is a thing more proper to the heart, then the lips. Long Prayers are not much approved by our Saviour.

Luk. 18.

14.

Matth. 23.

14.

Mark 11.

40.

Luk. 30. 47.

4. It must be frequent and often done. *The just man falleth seven times a day, and riseth again.* His falling is by sin, and his rising by repentance. *Peccata tua discito ut deleas, & discito quoridie*, confesse thy sins that thou maist blot them out, and confesse them daily, saith Chrysostom.

Prov. 28.

26.

Chrys. in

Psal. 50.

5. It

Ibid.

5. It must be to God; I do not say (saith the same Father) that thou shouldst confesse thy sins to thy servant, to hit thee in the teeth with them, but to God that remits them.

August.

III. A third Ingredient is Conversion, or turning from our former evil course of life; amendment of our life for the future: for as it is a part of Repentance, to confesse the sins we have committed; so if there be not a purpose to lead a new life afterwards, our confession will not avail us, nor is our Repentance true. And though *Conversio ad bonum*, turning from evil to good, *non homini sed Deo ascribenda est*, is to be ascribed to God, and not to man; yet we are not so to relie upon Gods act, as to think there were nothing for us to do; for it is necessary, that our will co-operate with grace, in the act of our Salvation. St. Ambrose tels us, what this conversion is. *Quando sic poenitentiam agis, ut tibi amarum sapias in anima, quod ante dulce fuit in vita, & quod te prius oblectabat in corpore, ipsum recrucias in corde*, when thou so repentest, as that whatsoever was formerly pleasant to thee in the course of thy life, doth now taste bitter

in

in thy soul; and what was formerly
pleasing to thee in thy body, doth now
torment thee in thy heart.

God himself (by the Prophet) tels ^{Ezek. 18.}
us, what true Conversion is. 1. A ^{31.}
turning from all our transgressions,
and casting them away. 2. And
making us new hearts, and spirits.

1. We must turn from, and cast a-
way our transgressions (the Latine
word is *desectioes*, failings.) *Sin is* ^{1 Joh. 3. 4}
the transgression of the Law. And the
Law of God is the Edict of the King
of Kings. It is the rule and square of
our Actions; if we swarve and de-
cline never so little from it, that is a
failing or transgression.

Now these failings are, 1. In our ^{1 Cor. 4. 3.}
thoughts. 2. In our words, for which, ^{Math. 12.}
every one must give an accompt. 3. In ^{16. 6.}
our work. ^{2 Corin. 5.}
^{10.}

2. We must cast away all our fail-
ings and transgressions, not one of
them onely, to which our nature is not
very prone, but all of them; every
one to which our nature is most in-
clinable, our darting sins, with which
we are most delighted. We must not
say with *Naaman*, *The Lord pardon* ^{2 King. 5.}
me in this one thing. One leak will sink ^{18.}
a Ship,

a Ship, and one sin defileth the soul.

3. We must cast them away: Transgressions are chains, cast them off. They are stains, wash them all away.

We must make us new hearts or spirits. Not, that of our selves we are able to think a good thought, much lesse to make our selves new hearts, but (as

*Lib. 3. tit. 1.
Pelag.*

Augustine saith) *In omni opere sancto operatur Deus, cooperatur homo.* In every good action, God worketh, and man cooperateth. And then, as the heart is the fountain of life, so it is of all our actions. Now to have our heart new, these qualifications are required.

*Math. 12.
35.
Rom. 10. 10*

1. It must be *Cor fidele & credens.* a beleeving heart, because with the heart, man beleeveth to righteousness.

Deut. 10. 3.

2. It must be *Integrum*, All the heart must be renewed. God will have all or none. *They are blessed that seek him*

Psa. 119. 2.

With the whole heart.

*1 King 2.
61.*

3. It must be *sincereum*, upright and sincere. *Let your heart be perfect* (saith Solomon) *With the Lord your God.* David will praise God with the uprightness of his heart: Not a heart and a heart, a double heart, to speak one thing

thing, and mean another; a fault never so much in practise as now.

4. It must be *Purum*. Pure. He that hath a pure heart, shall ascend to Gods Hill; and it is the *pure heart* that shall see God. Psal. 24. 4. Math. 5. 8

5. It must be *Verum*. A true heart. We must draw neer to God with a true heart. Heb. 10. 22

6. And this heart must be *Plenum timore Dei*, Full of Gods fear. The Law of God must be in it, and a fear to break it again. Psa. 37. 31.

7. It must be *Charitate plenum*. Full of love and charitie; for *Charitas in-ter dona Dei primum tenet & excellens*. It is the chief and most excellent, of all Gods graces. For when Saint Paul had recounted divers graces of the Holy Spirit, he addes, *Amplius charis mat a meliora*. Covet earnestly the best gifts, and I will shew you a more excellent way; which is Charitie, of which, he treats largely in the following Chapter. 1 Cor. 12. 31.

8. It must be *In omnibus paratum*: Fixed and ready to do Gods will. Not only ready to every good work, but ready to be offered, even to die, for Gods glory. Psal. 57. 7. Tit. 3. 1. 1 Tim. 4. 6.

9. Lastly,

AG 11.23.

9. Lastly it must be *Confirmatum in bono*, strengthened to persevere in Gods Commandments. It must cleave to the Lord with purpose of heart, to do his will for the future.

1. 1. 1. 1. 1. 1.

1. 1. 1. 1. 1. 1.

Luk. 19. 42.

Now seeing our Conversion must be to God with the heart, and the whole heart, and that the heart must be thus qualified as you have seen, and that *A sinner is out of his right way, he must therefore turn into it*: This turning should be while we are in prosperitie, peace, and health; when all things are *ex sententiâ* with us, as we would desire: We should turn to God of our own accord, without compulsion, and then it were *Sacrificium acceptabile*; An acceptable, and well pleasing Sacrifice to him. But seeing we have omitted that, and that we knew not the things, which belonged to our Peace; yet in distresse, God will not reject a true and unfained Conversion. Again, the turning *Joel* speaks of, must be to God, not to sin, from one sin to another. Nor must it be *vertigo capitis*, a giddinesse or turning of the brain, but *cordis*, of the heart; not onely our minde, but our will and affections must be changed: and

and then as S. *Augustine* saith, *Conversio nostra inveniet Deum Paratum*, our Conversion will finde God ready to turn from his wrath, and to receive us to favour: and there is no sin so great, but he will remit to a Convert. His goodnesse and power is so great, saith *Augustine*, that there is no offence so heinous, which he will not pardon in him, that truly turneth to him.

IV. Another Ingredient is Coptrition, which is a breaking of the heart with sorrow and grief for our sins; and that by committing them we have so highly offended so great and good God. And it alludeth to things, which being hard, are broken to peeces by some harder instrument, and so the heart hardned by sin, is as it were broken, by sorrow and grief.

It is sometimes called, *compunctio cordis*, compunction or pricking of the heart, caused chiefly, by fear of Gods wrath against our sins, and love to his Majesty and his Commandments. *Greg.* saith, *Alia est compunctio, alia qua per amorem nascitur, alia qua per timorem: quia aliud est supplicia fugere, aliud premia desiderare.* Compunction which ariseth by love is one thing

thing, & that is another which groweth out of fear, because it is one thing to avoid punishment; and another to expect a reward. This is that which made the Apostles auditors to cry out, *Men and brethren, what shall we do?* for the Text saith, *they were pricked in their hearts.*

Acts 2.37.

Isa 2.12.

Otherwhile it is called, *Renting of the heart*, and this is an effect of indignation, as the other is of sorrow: as you may read in the story of Saint Stephen, after he had pleaded his cause, and touched the Jews to the quick, it is said, *their hearts brast for anger.* For as ripe ulcers are lanced with sharp instruments, that the venemous matter may issue out, so our hearts swollen by the venom of sin, are by this kinde of Contrition opened, and the Malignant humour let forth.

Acts 7.54.

Now this Contrition hath many branches.

1. The first is Humiliation, *Deposio excellentie*, not onely laying aside our best clothes, and putting on those that are more vile, (as of old they did, humbling themselves in sack-cloth) but in abasing our selves with Jacob saying, *Non sum dignus, I am not worthy of the least*

Gen. 28.27

least of thy blessings, &c. Chrysostome

saith, *Contritio est humilitas cordis, &c.* Lib de compunct.

ra compunctio, magna agere, & humiliari loqui. Contrition is humbleness of heart, true compunction, to do great things, and speak of small and mean.

2. The second is smiting upon the breast with the *Publican*, and smiting on the thigh, with the people in captivity, in signe of true Repentance and detestation of sin. Luk. 18. 13 Jer 31. 19.

3. Another (and not the least) is weeping and mourning, the shedding of tears, and grieving for our sins. And first of tears.

1. Of tears there are 3. sorts.

1. Naturall, which arise from the losse of goods, death of friends, infirmities, injuries received, and the like.

2. Hurtfull are they which craft, hypocrisie and dissembling wring from us; as the tears of harlots, which are compared to the tears of Crocodiles: but these two kinds of tears, are not those which be proper to true Contrition.

3. Wholesome tears, are they, which proceed from the Holy Spirit, as from the fountain: and of these there are two kinds: one, the signes of godly

C

forrow

sorrow, the other, of spirituall joy. One, of hatred for sin, the other, of love to God. The tears of Contrition are demonstrations of hate to sin, and the tears of desire to see God, are signes of love.

1. The tears of Contrition (proper to this subject of Repentance) are powerfull with God. *Hierom* saith, *In Esaiam. Oratio Deus lenit, sed lachryma cogunt.* Prayer pacifies God, but tears force him to grant our suits. *David* saith, *Psal. 126. 7. They that sowe in tears shall reap in joy.* And *Chrysostome* speaketh thus, *Nemo ad Deum aliquando flens accessit, qui non quod postulavit, accepit.* No man ever came to God weeping, that obtained not what he desired. And therefore it was, that the Prophet *Jeremy* so often called upon the people, in the time of Gods visitation, for weeping, that they might appease his wrath, and wept himself, as he testifies. *For these things I weep: mine eye, even mine eye, casteth out water, because the Comforter should refresh my soul.* And, *O that mine head were full of water, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.* And in the same Chapter,

Chapter, (telling how God would feed the people with *Wormwood*, and send the *Sword* after them) he calls the women to *mourn and weep*. Lastly, he perswades them, that tears might run down like a *river day and night*, Lam. 2. 18, and to lift up their faces like *water* before the Lord, to avert his heavie judgements from them.

In the sacred Scriptures there are many examples of those that shed tears, to appease the wrath of God. We will touch some of them. The first were the people of the *Jews*, who upon the *Angels* reproving of them for their sins, *lift up their voice and wept, and called the name of that place, the place of weepers and tears*. And that these tears were from the heart, and obtained Gods favour, appears by the end; for a little after it is said, *They served the Lord all the dayes of Joshua, and all the dayes of the Elders that out-lived Joshua*. Those then are true saving tears, to which a settled change of life succeeds.

The next we finde, are the same people, who, (upon two discomfitures) *came up into the house of God and wept, &c.* They held a solemn

Fall, one part whereof consisted in weeping.

In the next place, we have the example of King David, a man abounding plentifully in pious tears, as well for himself and his sins, as for the sins of others: For first, we read, that after his Repentance for the sins of Adultery and Murder; he thus speaks of himself, *I am weary of my groaning, every night I wash my bed, and water my couch with my tears.* And again, for the sins of others, he saith, *Mine eyes gush out with water; because men keep not thy Law.*

Psal. 6.6.

Psal. 119.
36.

To come to the new Testament, in which the chief mourner and weeper is our Saviour Christ, of whom we read not, that he ever laughed, but wept often: And though he had no cause to weep for himself; yet for others he did; as for the temporall destruction of Jerusalem, as also for Lazarus, whom he restored to life. Lastly, the Apostle testifies of him, *that he offered up prayers and supplications, with strong crying and tears, &c.* If our Saviour offered his prayers and desires to God with such vehemency, that did it not for himself; for there was nothing in him

Luk. 19. 41
Iohn 1. 35

Heb. 5. 7.

(him that needed it, how much more ought we to take the same course, that are so foul with the stains of sin?

The next weeper was *Mary Magdalen*: Who when she began to repent, washed Christs feet with the tears of repentance, at a publike feast, in the presence of many. Luk 7:38

St. Peter follows, who committed a great offence (at our Saviours passion) out of too much confidence of his own strength: for he said, *Though I should die with thee, yet I will not deny thee.* Mat. 26:35 Yet we see how often he denied his Master. But he washed away this sin with so great a shewre of tears, (for he went out and wept bitterly) Mat. 26:75 as that we finde not, that he was ever reprehended by our Saviour, with so much as one word. *Lachrymas Petri lego (saith Augustine) satisfactio: non lego: sed quod defendi non potest, ablut potest.* Ser. 2. in Joñ. Natali I read of Peters tears, not of his satisfaction: but that which cannot be defended, may be washed away.

Lastly, (to speak of no more) with Saint Peter, we may joyn his fellow Apostle Saint Paul, who committed a grievous sin, in persecuting the Church.

of God, and (as he himself confesseth)
1 Tim. 1. 13 was not onely a *Persecutour*, but a
blasphemer, and *spitefull*, or *injurious*.
 But after his *Conversion*, where the
 offence of *Persecution* abounded, the
 grace of *tears* superabounded; for so
Acts 20. he testifies of himself. *To know that*
18, 19, 31 *from the first day I came into Asia, after*
what manner I have been with you at
all seasons, serving the Lord, with all
humility of minde, and with many tears:
And a little after. By the space of three
yeers, I ceased not to warn every one,
night and day, with tears: And in the
2 Cor. 2. 5. latter Epistle to the *Corinthians*, I
wrote to you with many tears. So that
 this blessed Apostle, whether he spake
 to God by prayer, he used tears, that he
 might be heard; or whether he spake
 by preaching unto men, he endeavour-
 ed rather to perswade with tears,
 then words: for he knew, and had
 learned by experience, that great was
 the power and efficacy of tears, as
 well with God, as men.

And as we have seen out of the old
 and new Testaments, the prayers of
 those that mourned for their own sins,
 and for others, so have we counsell in
 the New for the like.

I. Saint

1. Saint James saith, *Be afflicted, and mourn and weep. Let your laughter be turned to mourning, and your joy to heaviness, which he prescribes for our sins, for a little before he saith. In many things we offend all.* James 4.9

2. For the sins of others. St. Paul saith; *It is reported that there is fornication among you, &c. And ye are puffed up, and have not rather mourned.* The Apostle could have wished, that the whole Church had mourned for the offence of one man, and for neglecting it, did sharply reprove them. 1 Cor. 5.2

We have seen the power and force of tears, and we have seen the practise of Gods people, of Christ, and divers Saints therein, let us now see the necessity of them, and that in four respects.

1. Of the deformity of sin it self.
2. Of the multitude of sins committed.
3. Thirdly, in respect of the Party sinning, and the Party offended by sinning.
4. Fourthly, In respect of the punishment following sin.
5. Lastly, In regard of the miseries of the time.

1. For the first. Sin is an offence against God, and all the creatures, and therefore he which sinneth, taketh arms, (as it were) and is at enmity with God, and all created things. The type whereof was *Ishmael*, whose hands were against all men, and every mans hand was against him.

That sin is an offence against God, may be collected from the definition of it. St. *Augustine* (and all Divines follow him) defines sin to be, whatsoever is spoken, done, or covered against the eternall Law: and the eternall Law is the chief and everlasting Counsell of God, which is God himself, now he that offends the Law, offends God himself, and departs from his obedience, for which he becomes liable to his just revenge. Which God testifies by the Prophet, *They have transgressed the Law, changed the Ordinance, and broken the everlasting Covenant, therefore hath the curse devoured the Earth.* For they that are punished, must confesse with them in the Lamentations of *Jeremy*, that sin hath been the cause of it. *We have transgressed, and thou hast not pardoned, &c.* And this we shall see clearly, if we look

look upon punishments inflicted in former times. Did not the first world draw the Flood on it self by sin? Did not *Sodom* draw down Gods vengeance by their fleshly offences? Did not *the Israelites* pull down Gods wrath by their idolatry? Did not *Achan* the like by her ambition? *Gehazi* by his covetousness? Did not *David* put the sword out of his hand into his son *Absalom* by his murder and adultery? *Ahab* by perjury? *Sennacherib* by his blasphemy? The punishment also which God laid upon the Angels which fell upon their first Parents, and their posterity, by the generall Flood, testifies the same. And lastly, the eternall pain, which God threatneth against sinners by his Prophets and Apostles, bear witness of the wrath of God against sinners. As sinners also offend the creatures, and provoketh their indignation against him. For first, one man offendeth other men, by corrupting them by evil example. Secondly, he offendeth other corporall things, which he turneth from their true and proper end.

Rom. 8. 21

So that all the creatures take it grievously, and are pained, that they are forced to serve sinners.

Luk. 15. 10

He also offends the Angels, whom the new offence of a sinner doth no less displease, then the Conversion of a sinner doth delight. Lastly, he offends himself, because he robs his soul of Gods grace. *Nemo leditur, nisi a seipso*; no man is hurt; but by himself, saith *Chrysostome* truly; because all evil which comes from without, from enemies, diseases, or from the devil, co-operate to good, if sin were away: but when a man poisons his soul with sin, all good things turn to evil with him. If therefore a sinner would consider these things, it could hardly be, but that he would wholly be converted into tears.

2. Now secondly, if a man would well weigh the multitude of sins, every day committed by every one, he would be much amazed, and tremble at it. The Prophet David cried out, and said, *Who can tell how oft he offendeth? O cleanse thou me from my secret faults.* And in another place goeth further. *My wickednesses are gone over my head,* (like a man overwhelmed with

with water) and are like a sore burden, too heavy for me to bear: they are insupportable. And for this cause, he every night washed his bed with tears: But because we know not the least part of our sins, we confesse them with dry eyes.

Saint James saith, *In multis offendimus omnes.* In many things we offend all. Now if the blessed Apostles (after they had received the holy Ghost) confesse themselves to be sinners; who shall number our offences? And if the just man fall seven times a day, as the Wise man speaketh; how often fall the unjust and unperfect? fall they not at least seventy times seven times?

The consideration of this point, should so terrifie and confound us, that we might conceive; that we alwayes wallow in mire and filth: and think our selves to be in that case, which Isaiah speaks of, *From the sole of the foot to the crown of the head, there is no soundness in us.* And can it be, that he that considers diligently the state we are in, by our innumerable offences, should not weep most bitterly, and as soon as we have sinned, make haste to wash our sins away with tears?

3. Thirdly,

3. Thirdly, we are to consider the party sinning, and the person offended, which are God, and man. God is all-sufficient of himself, and hath no need of our goods: and man a creature, having nothing at all of himself, but needing all things. God is a King for ever, who ever was, and ever shall be, he is ever the same, and his years fail not. *Man is a vapour that appeareth for a little time, and vanisheth away.* God is Omnipotent, with whom nothing is impossible, and whose power no creature is able to resist. Man is a worm of the Earth, soon trod to pieces. God is only wise, and knoweth the thoughts of man, searching the heart and reins. *Man's thoughts are evil continually.* God is a loving and bountifull Father; Man, if he were stript by God of what he hath, would be easily reduced to nothing. Lastly, God is the true and naturall Lord of all the creatures, and Man but the vassall of his Creatour. If then we well weigh these two together, and consider the disparity between them, and how insolently man carrieth himself, in opposing, contemning, rebelling, and fighting against his God, would it not be

be sufficient to draw a flood of tears from the hard rock of mans heart? And make him with good King Heze- *Iſa. 38. 15.*
king, remember all his yeers in the bitterness of his soul.

4. Add to this the consideration of the punishment Eternall, due for offending Gods Majesty by our sins, and we shall finde sufficient matter to wring tears from the most impenitent. And this punishment is either of losse or sense.

1. Of losse. The privation of eternall blessednesse. *Matt. 25. 41*

2. Of sense. By feeling the torment hereafter.

1. Darknesse. Utter darknesse, darknesse palpable. *Matt. 8. 12*

2. Fire. Unquenchable. *Iſa. 33. 14*

3. A worm. Gnawing, and never dying. *Iſa. 66. 17*

4. Bonds. Binding hand and foot. *Matt. 23. 2*

5. Company. The devils. *Matt. 5. 41*

6. Weeping, Unpitied. *Matt. 8. 12*

7. Gnashing of teeth, For pain and sorrow. All pains intollerable.

5. Lastly, If we would consider the miseries of the time, there were cause enough, to draw tears from a heart of flint. Of which miseries, I shall not need

A Treaty of Pacification

need to say much, they being too apparent, and (except by timely Repentance, we make our peace with God) like to bring an inevitable ruine upon this Kingdom. The Sword (for which the Authours shall one day answer) is already drawn, and dipped in (too much) Blood: and what miseries accompany War, and civill dissensions (especially) will easily appear, if we look into the Histories of former ages, both abroad, and at home. The *Heathen* Poet could say of War, *Dulce bellum inexpertis, at qui gustavit, contremiscit animo quovis adventans illud videt.* War is pleasant to them that never tried what a battell is; but he that hath once tasted it, trembles at the heart, whensoever he sees it comming. And of a civill War the Oratour saith thus, *Omnia misera sunt in bello civili, sed nihil miserius ipsa victoria.* All things are miserable in civill War, but nothing more miserable, then the victory it self: Which part soever gets the upper hand, sure it is the Kingdom smarts for it. The King looseth his Subjects, The friend his friend, The father his son, The brother his brother, And one king-

Pindar.

1.2. HEM

1.2. HEM

1.2. HEM

Sic.

1.2. HEM

1.2. HEM

kinsman kills another; so that there can be no joy in the Conquest.

And, *male vicit quem pariter vultor*, saith Seneca; It is an ill victory, when the Conquerour repents him of obtaining it.

Therefore as *Augustine* saith; The Heathen themselves could say, That

crudeles bella civilia omnibus bellis horribilibus amariora, quibus respublica non afflicta, sed omnia perditur est.

Civill Wars are more bitter then all others, for by them a Kingdom is not afflicted onely, but utterly undone.

And it is bitter in divers respects.

1. In regard of the confusion and terroure it brings, by the hearing of divers alarms of the instruments of War; By the sight of neighbouring towns burning, and the miserable spectacle of dying and slaughtered people.

2. In regard of losse and spoil sustained by it; Mens goods taken violently from them, none daring to gain-say, much lesse to oppose: Corn-fields burnt; Meadows and pastures trampled on, and spoiled; Trees and fruit destroyed; Barns and Granaries, and Corn in them fired.

3. In

*De Civili
Dei. l. 2. 39*

3. In regard of the dishonour done to God, by contemning Religion, profaning Churches, committing sacrilege, blasphemy, oaths, murders, thefts, rapes, and the like insolencies against the Majesty of God.

4. In that it not onely destroys the bodies, but many thousands of souls, that by neglect of their Conscience die unrepented of their sins: Therefore saith *Jeremy*; *The Sword reaches to the soul.*

Ier. 4. 10.

5. In regard of the miserable consequence and attendants of civil War: For it hath a link of many subsequent calamities; You shall have a touch of some of them.

1. The *Pestilence*, and this is a disconsolate judgement attending a civil War; by it many thousands have perished in a short time; We read of seventy thousand in a little space in *Dauids* time, and how many in other Nations, nay in our own, and in our own memory, our Annals do testifie: The grievousness of this punishment may be considered;

1. By the sudden coming of it; Men are as it were stricken with it, as with a poysonous dart from Heaven, when immedi-

immediately the Arteries tremble, the members are on fire, and the heart in extream passion; The body languisheth, and reeleth as one that is drunk, and is wholly infected; hot within, and cold without; distemper and madness so possessing it, as that many times, men by extreamity thereof, deprive themselves of life.

2. Then, if we consider it further, we shall finde it a most disconsolate disease; for whereas in other diseases, men receive much comfort by the company of friends and visitants; In this, every one, servants, neighbours, friends, kindred, wife and children (for fear of infection) forsake the infected; none being left to comfort him alive, nor scarce any to bury him, being dead.

3. A second is *Famine*: This is so great a judgement, that it hath been termed, *Dura Fames*, & *Dura Fames*, A cruel, and hard Famine, in that oft times it kills more then the sword; And this must needs attend a civill War, in a greater degree, then a Foreign: For whereas the enemy invading, spoils but those parts he invades, of Corn, Cattell, and other provisions;

in

A Treaty of Pacification

In a civill War (as we too soon have found the wofull experience, and (as it is to be doubted) ere long shall finde the lamentable effects the whole Kingdom being overspread with Forces) needs must the whole land suffer in this kinde.

- And what then can be expected to ensue, but extream Scarcity and Famine. We read in holy Writ, of the miseries this plague brings upon a Land. In the Lamentations it is said,
- Lam 4.4. *that by reason hereof, The tongue of the sucking childe cleaveth to the roof of his mouth for thirst, and the young children asked bread, and no man brake it unto them. They that formerly fed delicately, were desolate in the streets, and they that were brought up in scarlet, embraced dunghills. Young and old, rich and noble, did partake of this misery: Nay, which is a degree further, their deaths (as usually in this Judgement it falls out) were prolonged; for it is added there, This punishment was*
5. *Worse then that of Sodom, for that was overthrown in a moment: For a languishing death, is a double death:*
6. *And in the prophecy of Amos, where God sent cleanness of teeth and Famine*
- Amos 4.6. *upon*

upon the people, they not onely wanted bread, but they were forced to wander from place to place for water, and could not get it. In the Famine of *Samaria*, we see that an *Asses head* and *Doves dung* were dear victualls; Nay, (which is the extreame of misery) *women were forced to eat their own children*. And so in *Jerusalem*, and other places where God hath sent this Judgement, we may read, that the misery of it hath been so great, That *Dogs, Horses, Cats, Mice, and the like*, were dainty dishes.

3. The last is *Poverty*. For where the Land is spoiled, harrowed and wasted by civill War, as is before said, needs must *Poverty* follow; The sad experience whereof we finde already in this short (but too long if it had pleased God) and miserable time; How many men of good and plentiful Estates, do now want houses to put their heads in, beds to lie on, bread to put in their mouths; This is so obvious and apparent to every one, that I forbear to urge this point any further; but onely demand, who can refrain from tears, if he well weigh the premises?

4. I but you will ask, how shall I get this grace of weeping? my heart is not prone to shed tears, though I much desire it.

To this I answer, That tears proceed from the heart of man, as water out of the earth: Therefore as they which (for want of water) desire to finde a spring, must dig so long, and so deep, till they come to it, so they that are so troubled with driness of heart, that they seldome or never shed tears, are to dig their heart till they come to the fountain of tears.

Now the fittest Instrument to this purpose is that of Fear, by which (if a man ply it well) he shall come to this spring. And this Fear consists of two things, either in the consideration of the heinousnesse of sin, or of the punishment due for it, of both which you have heard.

1. And therefore the necessity of weeping for our sins being thus laid before us, we cannot, but at the least desire this *gratiam lacrymarum*, the grace of tears from God: and with Jeremy say, *Oh that our heads were full of water, and our eyes fountains of tears, to bewail the miseries befallen*

us, by offending the Majesty of God.

2. But if we cannot attain to this grace of tears, nor that with *David*, our eyes cannot gush out tears, nor that we can water our couch with them; nor with *Jeremy*, drop a few tears. Let us complain of our *drinnesse*, as *Isaiah* did, *Iſa. 24. 16.* of his *leanneſſe*, and offer up to God, his *Sons ſtrong crying tears*, for our *Heb. 5. 7.* barrenneſſe, and beſeech him to accept them. And not content our ſelves only with that, but give our ſelves to mourning, if we cannot to weeping: do one, if we cannot do the other. We may with *David*, go mourning all the *Phil. 3. 6.* day long. And if we cannot take up *Jeremies* weeping, let us take up his *Ier. 48. 31* mourning, which was from the heart; and cry unto the Lord with other *Prophets*, and ſay, Spare thy people, O Lord. Remember not our iniquities, nor viſit our ſins in thy wrath. Return O Lord from thy juſt diſpleaſure, and have compaſſion on us. *Ier. 12. 15.*

V. The fifth Ingredient, to make our Repentance more full, is *Satiſfaction*. Which (in the ſtriſtneſſe of ſenſe) is a full payment and diſcharge of a thing due. But the Satisfaction proper to this ſubject { that is, which ſatis-

satisfieth God for sin) is a compensation, whereby a man payes or performs somewhat to God, in regard of his sinning against him. And this is of two sorts.

1. The first and most satisfactory, by which God is abundantly satisfied, the debt due by us, upon the account of our sins, though he would deal with us in the rigour of his Justice, is that Satisfaction, which Christ made to him, by paying the price of our sins, in his Crosse and Passion. Nor was there any created thing of that value, to discharge us from so great a debt. This Saint *Iohn* testifies, when he saith, *He is the Propitiation for our sins, and not for ours onely, but for the sins of the whole World, For in Christ, God is reconciled to all men in the world, by not imputing their trespasses to them: So that they which were once far off, are now made near unto him, by the Blood of Christ.* And in another place the Apostle saith, *Christ was once offered to take away the sins of many.* This is the first.

2. The other is that, which we of our own accord make (and for Christs sake is accepted) by Repentance for our

our sins committed, by giving God his due honour, which none can do, but they, that have a settled resolution, to forsake sin: which they perform the better, when they cut off all occasions of it, and are no wayes indulgent or prone to give way to the suggestions thereof; grieving and judging themselves, for that they have done already, to the derogation of Gods honour, as much as lay in them. And these must all go together. For, *Ad agendam penitentiam, non sufficit mores in melius convertere, nisi & de his qua facta sunt Deo, per penitentia dolorem, per humilitatis gemitum, per contriti cordis sacrificium satisfacias.* To the making of a perfect Repentance, it is not enough to change our manners into better, unlesse we endeavour to satisfie and appease God, for that we have committed against him, with the grief of Repentance, by humble mourning, and the sacrifice of a broken heart.

Aug. l. 20
penit.

And this Repentance bringeth forth divers effects, mentioned by the Apostle.

1. Carefulnesse, to amend what we have done amisse.
2. Defence, against the tentations,

ons, and assaults of the devill.

3. Indignation, at our selves, for our boldnesse, in offending.

4. Fear of falling into relapse, and sinning again.

5. Vehement desire, to be reconciled to God, offended.

6. Zeal of Gods glory, and emulation of good examples.

7. Revenge, in humbling and chastening the flesh, and punishing it for sin.

Aug.

Quia impunitum non debet esse peccatum, punietur a te, ne tu pro illo puniaris. Peccatum tuum iudicem te habeat, non Patronum. Because sin ought not to go unpunished, let it be punished by thy self, least thou be punished for it. Let thy sin finde thee a Judge, not a Patron.

V I. The sixth Ingredient, is *Fasting*. And this is of two kindes,

Titus 2.
12, 13.

1. The first, and chief Fast, is to abstain from sin, and the unlawfull pleasures of the world, to deny ungodlinesse, and worldly lusts, to live soberly and righteously, and godly in this present world, (as the Apostle speaks) and there is a Reward annexed to this, in the next verse. Looking for that blessed hope, and appearing of that glory, of that
mighty

mighty God, and of our Saviour Jesus Christ. Origen asketh this question.

In Levic.
Rom. 10.

Wilt thou have me shew thee, what Fast thou shalt keep? And resolves it thus, Fast from all sin, eat not the meat of wickednesse, avoid the banquets of unlawfull pleasures; be not enflamed with the wine of lust; Fast from wicked actions, abstain from evil speeches, and refrain from evil thoughts: Such a Fast is acceptable to God. And Jerome saith, *Tunc praeclara est abstinencia, tunc pulchra castigatio corporis, cum animus jejunus est a vitijs.* Then is our Fasting excellent, and then is the chastizing of our body very good, when the soul fasteth from sin.

Ad Colant.

2. The other kinde of Fasting is, an abstinence from meats, lawfull to be eaten, not by forsaking the use of the Creatures of God, which in themselves are good, if they be taken with thanksgiving; but by refraining them, to afflict and mortifie the flesh, and make it subservient to the soul, and that, subject to God. And this was it, which the Apostle meant, when he said, *Castigo Corpus meum.* I beat down, or chastise my body; for observe his words before, Every man that stri-

1 Tim. 4.4

1 Cor. 9.
27.

25.

D

veth

Psal. 69. 10

with for the mastery, abstaineth (or is temperate) from all things. But (saith he) I keep my body under, and bring it in subjection. The Psalmist speech is full to this purpose. *I wept and chastened my body, with Fasting.*

August.
Basil.

And this is a duty of so ancient institution, as the beginning of the world, even in Paradise: for so say the Fathers. *Jejunium in Paradiso lege constitutum est*: Fasting was instituted in Paradise by a Law, saith one. The first command concerning it, was to Adam. He was prohibited the eating a fruit of one tree, *Thou shalt not eat of it*, saith God, and not to eat, is Fasting. Now if Adam had fasted from that Tree, we should not have needed to fast at all; *For the whole need not a Physician, but they that are sick*, saith our Saviour. Therefore since we fell from Paradise, for want of Fasting, let us fast, that we may return thither again.

Matt. 9. 12

There are two kindes of Fasts,

1. Publike.

2. And Private.

1. The Publike Fast is, when upon any calamity, either present or imminent, over Church, or State, a whole Nation is commanded by Authority,

to

to assemble in their severall Congregations, to humble themselves by abstinence, and other parts of Repentance, before God, to implore his Mercie, and to avert his Judgements. And this is now the case of our Land, for Calamity is imminent, nay present with us, and this duty enjoyned us (according to the ancient practise of all Gods people) by lawfull Authority.

2. The Private Fast is, when a man doth voluntarily undertake a Fast to himself, being oppressed with any temptation, or over-burdened with the weight of sins, committed by him; beleieving, that by this means, and way of humiliation, by Faith in Christ Jesus, he shall not onely obtain Remission of his sins past, but subject his flesh to the spirit, and make his prayers more ardent, and take away the predominant matter, which is the cause of temptation, the better to prevent his sin, for the future.

The particulars of this Private Fast, are not much different from that of the Publike: Nor is any man prohibited, but (as I conceive) enjoyned, to keep a Private Fast, besides the

Publike, in the time of Gods visitation. For first, all godly exercises, are to be done in charity, and if a man be commanded to pray in Private, for the Publike, I see no reason, but he may as well *Fast*, to that purpose. Besides, as the sins of particular men, as well as of the Nation in generall, have contributed to make up that grosse and heavie sum, which hath now called us to account, with Gods justice: so it becometh every private man, to put to his hand, to discharge it, and take it off, by imploring his Mercy. I shall therefore handle this, (as the other *Ingredients* to Repentance) promiscuously, and in the first place, let you see the good effects of *Fasting*: and they are either *temporall*, or *spirituall*.

Iob 2.4.

Eyr 37.39.

I. The first and chief *temporall* blessing, is life. The Devil could tell God, *That skin for skin, and all that ever a man hath, will he give for his life.* Now by *Fasting* and abstinence, a mans life is preserved. There is no medicine more preservative then abstinence. By *sursetting* many have perished (saith *Syracides*) but he that dieteth himself, *prolongeth his life.* Daily experience teacheth us as much. We see

see how quickly, men given to excess, end their lives, and how long they live, that are abstemious and temperate in their diet. The *Italians* have a Proverb to this effect, *Qui multum vult comedere, parum comedat*. He that desires to eat much, let him eat little: the meaning is, He that would live long, let him eat sparingly. There's no disease, that takes not its originall from intemperate diet. We oft times lay our sicknesse upon ill Ayre, Study, Labour, Grief, Care, and the like. Its not to be denied, but some inconvenience to Health ariseth from the Ayre, and the rest; Yet certainly the main naturall cause of violent sickness, comes from one of these three. The quantity, quality, or manner of eating.

1. Either we eat too much, as when we take more then Hunger and Nature requires: Hence it comes, that by overcharging the Stomack, the naturall heat is overburdened, and cannot discharge its duty; for its extraordinarily hurtfull to the body to eat, the former meat being undigested.

2. Or secondly, We eat that, which naturally is offensive, as things too fat, too salt, too grosse, too hard of

digestion, or too cold, or too hot.

3. Or lastly, We offend in the manner of eating that, which in it self is good and wholesome; as by devouring and swallowing greedingly that, which being eaten moderately, would turn to good nutriment. Of *Galen*, the Prince of Physicians, it is reported, that he lived one hundred and twenty yeers, and the reason of it is given, that he never rose from his table, with a full stomack. Philosophers say, that all inferiour causes consume, and grow weak, by use and working, as we see in Sawes, Axes, and Tools, the more they are used, the duller they grow, and in the end, by much use, are wasted. So, seeing the naturall heat is that which digests, and concocts our meat, if we put too much upon it to digest, and concoct, it languisheth, and looseth it's power and faculty: and our naturall life, consisting in the good of that heat, the more of that heat is consumed, the more our life is shortened.

2. Secondly, as it is a prolonger of life, so it is a preserver of health; which (to define it) is a temperament, or just proportion of the humours

mours and qualities in the Body : If the naturall heat and cold ; if drinesse and humidity be equally tempered, and not severed, the Body is sound and healthfull : but if the naturall heat or cold exceed the other qualities, then the Body becomes diseased, or neer to sicknesse : Between the stomach which receives, and the meat and drink received ; there ought to be a just proportion : He that eats too much, though of flesh of the purest concoction, brings the Body out of temper. Therefore Temperance is the best Antidote and Preservative of health, as immoderate repletion is the bane of it. The abundance of Aliment, is like overmuch wood upon a fire, and oil in a lamp, that puts out the fire and light. Therefore abstinence being so necessary, it were good, that every one should have his *dies intercalares*, dayes of intermission and fasting ; wherein abstinence may repair that, which licentious Riot hath put out of order : For a life (though long) without health, is but tedious and grievous. *A wholesome sleep.* (saith the same *Syracides*) cometh of a temperate belly, he riseth up in the morning, and is well at

Syr. 37. 104

ease in himself, but pain in watching, and cholerick diseases and pangs of the belly, ate with an unsatiabie man. And this was the opinion of the learned Physitian Hippocrates. The best remedy (saith he) to preserve health, is not to over-load the stomach with meat. The reason is, because, when the naturall heat (we spake of before) is done, and spent, if more be taken, before the first be concocted, a masse of putrified humours, and crudities abound, which is the cause of many diseases, and which a Body, that is abstemious, is free from.

3. To these might be added, that it preserves a mans temporall estate, preserves the taste, and appetite, with divers other benefits, which are gotten by Fasting: but this is not our scope. I shall let you briefly see, what spirituall benefits are obtained by it.

1. It is a *corrective*, for sins past, and a *preservative*, for the time to come. It chastiseth and punisheth the flesh, and maketh it capable to receive all good impressions, and graces of the holy Spirit; which (being pampered) is apt to all evil, and unfit for any good.

The Body is like to an unruly horse,
that

that must be kept in with a sharp bit, lest he cast his rider; and like a headstrong servant, that must be awed, with a severe hand.

The flesh is subservient to the soul, and needs discipline. Seneca to this point speaks like a Christian. *Remember* (saith he) *to observe this wholesome rule; to make much of thy Body, yet so much onely, as shall conduce to health:* The Body must be kept under, lest it become an ill servant to the minde: He is servant to many masters, that observes his Body too much, and honesty is in small account with him, that is too tender over his flesh. Eph. 12

The Philistines had never mastered Samson, had he not entertained Dalila; and the devil could not draw so many to such grievous sins, if he had not the flesh to assist him.

Saint Paul saith, *We must all appear before the judgement seat of Christ, that every one may receive the things done in his Body.* Why in the Body, and not in the Soul? because if the Body were not so obsequious to ill, the Soul would do the better: the naughtiness of the flesh corrupts the best endeavours of the Spirit. The same Apostle

2 Cor. 12.
10.

faith in another place. *When I am weak, then am I strong.* For the more the Body is kept under by Fasting and Mortification, so much the livelier doth the Soul become. Our Saviour being to enter the lists with the devil, *Fasted forty dayes and nights*, not that he could not have triumphed over him without Fasting; but to teach us, that we shall conquer the devil, if first we subdue our own flesh.

Rom. 8.13 *If we live after the flesh, we shall die: but if through the Spirit, we mortifie the deeds of the Body, we shall live. Fra-*
na gulam & omnem carnis inclinationem
facilius franabis; we shall the more easily bridle the inclination of the flesh, if we bridle the appetite, saith *Jerome.*

Psal. 32.9. *Be not like to horse and mule* (saith the Psalmist) *that have no understanding.* Most men have personated these beasts in their lives. Well, how shall this be remedied? He tells you, *their mouthes must be held in with bit and bridle.* Why their mouthes? Why must they not be cured by the eyes, the hands, the feet, which are instruments oft times of offending? *Your hands*
Isa. 1.15. *are blood,* saith *Isaiah.* *Their feet*
Prov. 1.16.

to evil, saith the Wise man. A den of robbers in your eyes, saith Jeremy. There are ears that are uncircumcised. No, the Psalmists chief care was, to restrain the mouth, and the throat: Take away their meat, and they will not be so unruly. If thou would drive a dog away, shew him a stone. If the pot boil too fast, lessen the fire. If the horse be too lusty, take from him his provender. If the flesh be unruly, tame it by abstinence.

2. It cures dulnesse in Prayer: for the Spirit, which by fulnesse of bread, was drouisie and heavie, is, by it, roused up, and made light and apt to pray. I humbled my soul with Fasting, (saith David) and my prayer returned into my bosom. Bernard saith, That Fasting and Prayer are so interlaced and woven together, that they cannot be separated: Prayer obtains the vertue of Fasting, and Fasting the grace of Prayer: Fasting corroborates Prayer, and Prayer sanctifies Fasting. And this is a true religious Fast, when the outward man Fasts, and the inward prays.

3. It cures all dejection of spirit. For whereas it is a part of the office of the holy Ghost, to comfort those that

that are comfortlesse for the love of God, as soon as their soul refuseth the comforts of the flesh, he presently ministers spirituall comfort to them, and removes all things that may any way deject them. And this the holy Spirit seems to intimate, when he saith, *Prov. 31, 6* *Sicceram*, give ye strong drink to him that is ready to perish. For that heavenly wine, wherewith the Apostles seemed to be made drunk, upon the Feast of *Pentecost*, is not given to those that are full of the wine of worldly consolation; but to those, who for the love of God, abstain from it. For the *Matt. 9, 12* *Physitian is not sent to the whole*, nor the Spirit of God to those, that are onely filled with worldly comfort: but His comfort refresheth the soul of those, that have a *multitude of sorrows in their heart.*

4. It conduceth much to the increase of spirituall wisdom and understanding, which fulnesse abates. It is the constant tenet of all good men, that nothing more dulls the understanding, then repletion. And therefore, one saith very fitly, that as in this greater World, when many grosse vapours ascend from the earth, the air is darkened,

ned, and thickned with clouds, which hinder our sight, from the clear aspect of Heaven : So is this lesser world (*Man*) when the stomach is replete with meat, grosse and thick vapours ascend into the head, which darken, and obscure the vertues of the soul, which serve the understanding in its operations. Bernard saith, *That ful- In Cassia.*
nesse dulls the sharpest wit, and over-
throws the best understanding.

5. It is profitable against all kindes of temptations, whensoever they arise; and this is no small priviledge. And therefore it was, that our Saviour strengthned himself with fourty dayes Fasting, when he was to be led into the *Manh. 4. 2*
wildernesse, to be tempted of the devil; not that he had need of this Armour, but for our instruction; to give us to understand, that Fasting was the best remedy against the assaults of the devil, as is said before. Jerome saith, *Ad Col.*
Ardentes diaboli sagitta jejuniorum &
vigiliarum frigore restinguenda sunt. The hot darts of the devil, are to be restrained, by the coldnesse of Fasting and watching.

6. Besides all these, it hath this efficacy : that being joyned with prayer,
 it

it pierceth the Heavens, and besiegeth the mercy of God, obtaining whatsoever it desireth. It would take much time, to commemorate the spirituall, and temporall blessings, which have been obtained by Fasting. *Daniel* mourned full three weeks, and eat not *panem desiderabilem*, no pleasant bread, neither came there flesh or wine within his mouth, and he was thereby fitted to receive and interpret *Divine Mysteries* and *Revelations*. By Fasting, *Esther* averted the cruell sentence of the King against the *Jews*, and turned his wrath upon their adversaries. What shall I say of *Moses*, *Elias*, *Samson*, *John Baptist*, all famous in their generations for Fasting, and performing great and wonderfull things? Fasting is a Sacrifice, as well as *Alms* and *Prayer*, when the body is troubled by *Mortification*, as the spirit by *Devotion*. Therefore let us Fast.

There is a *Cum jejunitis*, a time when we are to Fast, and then most proper, when danger approacheth. *Jehosaphat* Fasted, upon the danger of the *Moabites* and *Ammonites* Forces. *Queen Esther* Fasted, upon the danger of the Kings *Edict*. *The Ninevites* Fasted,

2 Chron.
20. 3.

Esth. 4. 16.

Fasted, upon the fear of *destruction*.
 Saint *Paul* Fasted, upon the danger of
 the *Ships* drowning. And are not we
 in as great danger as any of these? John 3. 5.
 Why should not we then *Fast* as they
 did? I know, it is *Durus sermo*, and
 am afraid, we shall be like the *Young* Act. 27. 31
man in the Gospel, as loath to leave
 our *excesse*, as he his *Possessions*. It is
 observed to be our Nationall fault.
 But Fasting being of such excellency
 and necessity, I hope we shall be per-
 swaded to it. And so I come to the
 next Ingredient. Matt. 19.

VII. Which is, *Misericordia*, or
 the *Works of Mercy*. We must not
 part *Fasting* and *Alms*. *Quod ventri*
subtrahitur; pauperi datur. That must
 be given to the poor, that is taken
 from the belly.

Abstinence is but one part of a sin-
 ners cure; The works of Mercy with
 Prayer must be added, else it will not
 be compleat.

There are indeed three things requi-
 red, to acquire all Vertues: Prayer,
 which knocks at the gates of *Heaven*:
 Fasting, which begs; and Alms, which
 obtains.

Fasting is the soul of Prayer; and
Alms.

Alms the life of Fasting. No man must sever these, they cannot be parted.

Therefore let him that prayes, Fast; and him that Fasts, be mercifull; Let him that desires to be heard, hear him that begs; God opens his ear to him that shuts not his ears to the poor: He is an ill and bold begger, that asks that, which he denies to others.

This doctrine was never in our daies so necessary, as at this time, when by the rage of civill and unnaturall War, so many, that lately were of good estate, and releevd others, are now become poor, and in misery themselves. And this work of Mercy is

Phil. 4. 18.

Acts 10. 2.

4.

34.

a sacrifice well pleasing to God. Cornelius was a devout man, and gave much Alms: and they came up into remembrance with God, as the Angel, and Saint Peter told him.

Now the *works* of Mercy are divers, and set down by Christ himself.

Mat. 25. 35

36.

1. Feeding the hungry.
2. Giving Drink to them that thirst.
3. Harbouring the Stranger.
4. Cloathing the naked.
5. Visiting the sick.
6. Relieving them that are in prison.
7. To which we may adde the Buriall of the dead.

Alms

Alms is compared (by the Preacher) to seed. In the morning sowe thy seed, *Eccle* 11. 6. and in the evening let not thy hand rest: and it resembleth seed in 7. respects.

1. In respect of the large scattering *2 Cor* 9. 6. it, *plena manu*, by handfulls.

2. Of the Discretion used in sowing.

3. Of the close covering it.

4. Of the plentifull watering it.

5. Of the losse of it for a time.

6. Of the expectation of the benefit.

7. Of the multiplying and encrease of it.

1. He that soweth sparingly, shall reap *2 Cor* 9. 6. sparingly; and therefore the Psalmist describing a good man, saith, He hath *Psa* 112. 9. dispersed, he hath given to the poor. *Semina sparsa in segitum convalescant, & in unum coacta depercutunt*: scattered seed brings forth corn, but cast on a heap, comes to nothing.

2. The Husbandman neither sows *Ier* 4. 3. among thorns, nor neglects his time, but observes his seasons; The discreet man gives not to the wicked, yet makes use of the unrighteous *Mammon* while he hath time.

3. The Seedsman harrows his land to cover it from fowls, and to take the better root; So doth the charitable man,

man; he covers and keeps his *Alms* secret, that the birds of Vain-glory devour it not; and is carefull that it thrive where he bestows it.

4. When seeds are sown, they dry, and spring not, without watering: *Alms*, if not continually watered, come to nothing; they must be as the dew of Heaven, daily falling upon barren and poor lands.

5. No seed brings forth encrease, if it die not, and lie hid for a time: if (as the Prophet speaks) it rot not under the clods: It quickens not except it die (as the Apostle saith) A time it must lie, ere it yeeld benefit. Though *Alms* be a good seed, yet for a time it seems as if lost, but then;

Joel 1. 17.

1 Cor. 15.

36.

6. As the corn appears in the blade, whereby the Husbandmans expectation is raised: So the Charitable mans hope upon his *Alms* well bestowed, will be for encrease, and that

Esa. 28. 24.

Zech. 8. 12.

7. In a plentifull manner, and a prosperous, as the Prophets speak: For *fecundus est ager pauperum*, saith August. The poor mans soil is plentifull and fruitfull: and, *Quod datur, multiplicato (sine dubio) fructu recipitur*, saith Gregorie. That which is given

given to the poor, without doubt shall be received with great advantage.

Blessed is he (saith the Psalmist) *that considereth the poor and needy.* And, *Blessed are the mercifull* (saith our Saviour) Now it is called, *Benedictio*, or a *Blessing*, for divers respects.

Psal. 41. 7

Matt. 5. 7

1. For the *Blessing* from the Receiver. *The loins of the poor have blessed me* (saith Job) *because he was warmed with the fleece of my sheep:* And, *The blessing of him that was ready to perish, was upon me.*

Job 31. 20

29 13.

2. In regard of the *Act* it self. *It is a more blessed thing to give, then to receive:* He that hath a good eye, shall be blessed, for he giveth of his bread to the poor.

Act. 20. 35

Pro. 22. 9

3. In regard of *Tribulation* from God to himself, *Come ye blessed,* &c.

Mat. 25. 26

4. In regard of a *blessing* upon his Posterity. *The righteous is mercifull and lendeth, and his seed is blessed.*

Psa. 37. 26.

Ambrose writing upon this Text (*Blessed is he that considereth, or judgeth wisely of the poor, saith*) *Ille intelligit super pauperem, qui largitur pauperi; nam quid prodest misereri inopis, nisi alimoniam eidem largiari?* That man judgeth

judgeth wisely of the poor, that releeveth him: for what good doth it, to pittie a poor man, if thou givest him no releef.

The effects of this vertue be many. For,

1. It makes a man beloved of God.
1 Cor. 9. 7 *God loveth a cheerfull giver.*

Phil. 4. 18. 2. It increaseth his temporall estate.

Pro. 3. 10. *His barns shall be filled with abundance, and his presses shall burst with new wine. Fœcundus est ager pauperum, cito reddit donantibus fructum, saith Augustine. The poor mans land is fruitfull, it quickly renders back fruit to the giver. But Jerome in this point, gives this caveat: Sunt qui pauperibus parum tribuunt, ut amplius accipiant, qua magis venditio appellanda est, quam eleemosyna. There are some, that give a little to the poor, with expectation to receive more back, but this may rather be called a sale then an Alms.*

3. It prolongeth life, as the Apostle speaketh, and cureth diseases, as Daniel said to Nebuchad-nezzar, *Break off thy sins by Righteousnesse, and thy iniquities by Mercy to the poor. Sis obsecro sanatio,* let there be a healing of thine
errour.

errour. The great and strongest medicine (saith Chrysostome) in Repentance, is Alms, for as in the prescripts of Physick, among divers Ingredients, one is most predominant, so in Repentance, there is one, which is Alms.

In Mat.
Serm. 9.

4. By it is the Bowells of the Saints comforted, as Saint Paul speaks to Philemon: whereby God is honoured. The wise man saith, He honoureth his Maker, that hath mercy on the poor.

Phil. 7.

Pro. 14. 31

5. It increaseth a mans friends. Make ye friends (saith Christ) with the riches of iniquity.

Luke 16. 9

6. It strengthneth Prayer, and is one of the wings, that makes Prayer ascend to God. Cornelius gave Alms, and his Prayer came up to God. For Prayer, without Alms, wants a wing, to elevate it. Frustra pro peccatis rogaturus, manus ad Deum expandit, qui has ad pauperes non extendit, saith Rabbanus. He holds up his hands in vain to God, for his sins, that stretcheth them not to releve the poor: and Chrysostome. Infirma est oratio, quæ eleemosynarum largitate non est munita. That Prayer is weak, that is not strengthened with Alms. And he shuts the door of Gods Mercy upon himself, that

Acts 10. 4.

In Mat. 12.

In Mat. 5.

that opens not the bowels of Mercy to the poor. It was one of the sins, for
 Ezc. 46. 19. which Sodom was destroyed without
 Pro. 21. 13 mercy, that she did not strengthen the
 hands of the poor and needy. For Solomon saith, He that stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

I, but some will say, I have not much my self, how then can I give much to the poor? To this may be answered, God looks not upon the quantum, how much, but *ex quanto*, out of how much thou givest. *Qui multum dat & qui parum, si æqua voluntas est, æqualem habet Mercedem.* He that gives much, and he that gives little, if the minde be alike, shall have the like reward. The Apostle tells us, If
 1 Cor. 13. 13 there be a willing minde, it is accepted, according to that a man hath. The Widows mites were more acceptable to God, then the Rich mens large gifts:
 Mark 12. 42.
 Mat. 10. 42 For a cup of cold water shall not go unrewarded.

VIII. The last Ingredient is Prayer, but not the least, and though here placed last, yet is indeed the Preparative to all Christian duties: which being joyned with the former duties, will

will be able to prevail with God, for his supply in any thing we want, and for his protection against any thing we fear. *Oratio si pura sit, celo penetrans, vacua non redibit.* Our Prayer, (if it be qualified as it ought) pierceth the Heavens, and will not return empty. For as *Chrysostome* saith, *Nihil potentius homine orante.* Nothing is more powerfull then a man when he prayeth. We may see it in one example. *Moses ad bellum non vadit, sed orat, &* In *Levit.* *vincit Israel.* *Moses* went not to the War with the people of *Israel*, but onely prayes, and the people overcame their enemies, by the strength and force of his *Prayers*.

The definition of *Prayer* is thus. It is *Pie mentis & humilis ad Deum conversio, fide, spe & charitate subnixæ.* A turning of a pious and humble minde to God, propped up with *Faith, Hope* and *Charity*.

The parts of it are many, As *Intercession, Thanksgiving, Invocation* and *Deprecation*: but (because I have handled them elsewhere) I shall onely touch again the two last, as most properly conducing and suiting with this subject of *Repentance*: which are couched

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couched in a short, but pertinent saying of one, declaring the effects of Prayer. *Per orationem, venia peccatorum procuratur, & ira Dei suspenditur.* By prayer, pardon of sins is obtained, that's the effect of *Invocation*; and Gods anger is deferred or averted, that's the effect of *Deprecation*.

2 Chron.
7.14.

Iob 33.16

Psa. 66.19.

36.5.

Iam. 5.15.

1. First, for that part of the effect of Prayer, which is remission of sin, we have Gods promise. *If my people which are called by my Name, shall humble themselves, and pray, and seek my face, and turn from their wicked wayes: then will I hear from Heaven, and will forgive their sin, and will heal their Land.* So saith *Elihu* to *Job* (speaking of a sinner returning to God by Prayer) *He shall pray unto God, and he will be favourable unto him, and he shall see his face with joy.* *David* was confident in this point. *Verily God hath heard me, he hath attended to the voice of my Prayer.* And in another place. *The Lord is ready to forgive, and plenteous in mercy to all that call upon him.* And lastly, *Saint James* saith, *The prayer of Faith shall save the sick, and if he have committed sins, they shall be forgiven him.*

2. In

2. In time of publike danger and calamity, or when any crosse lieth upon a Kingdom or Nation, by reason of Gods anger for sin, the other part of Prayer is very prevalent to avert it : It is the onely refuge in time of misery. *Tempus calamitatis publica tempus est deprecationis* ; The time of publike calamity is the fittest time of Deprecation. An angry father throws away his rod upon his childe's submission by Prayer : And we have Gods promise for this also. *Call upon me* ^{Psal. 50. 15} *in the time of trouble, and I will deliver thee.* And it is the counsell of Saint James. *Is any afflicted? let him pray.* ^{Iam. 5. 13} We see the holy men of God ever used this receipt in their afflictions. King Hezekiah being in danger of death, ^{2 Kin. 20. 5} prayed, and God tells him, *he had heard his prayer.* Jehoaz (being in danger of being overrun by Hazael King of ^{23. 4.} *Assyria*) prayed, and the Lord delivered him. Daniel upon danger approaching, ^{Dan. 6. 10.} *prayed three times a day,* and the Lord heard him. Jonas (being in danger, in the Whales belly) ^{Jonah 2. 1} *in the sea prayed, and God caused the fish* ^{10.} *to cast him out, upon the dry land.* Paul and Silas being in prison, ^{Act. 16. 25} *prayed to*

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the Lord, and he forthwith delivered
Ps. 102. 17 them. David saith, God will regard
 the prayer of the destitute, (of all help)
 and not despise their prayer. And this
 is the second benefit that comes by
 Prayer.

Now for the place of Prayer, though
 it be to be made in *omni loco*, as the
 Apostle enjoyns, every where. (as by
 Daniel in the den, Job upon the dung-
 hill, Jonas in the Sea, Ezechias upon
 his bed, David in the mountains, The
 Thief upon the Crosse, Our Saviour
 in a garden, and Paul and Silas in
 prison) yet is this duty more especial-
 ly appropriated to two places.

1. Publike. 2. Private.

1. The Publike place is the great
 Congregation. My praise (saith Da-
 vid) shall be of thee in the great Con-
Psal. 22. 35 gregation. I will pay my vows before
68. 26. them that fear thee. And blesse ye God
29. 9. in the great Congregation. Which he
48. 2. expounds in other places, to be the
 Church or Temple. And which the
 Prophet tells us, that God will have
Isa. 56. 7. called, *Domus Orationis*, the House of
 Prayer. Christ was not onely often,
 but daily in the Temple. I sat daily
Mat. 26. 55 with you, teaching in the Temple, saith
 he,

he. The Apostles continued daily with one accord in the Temple. *Ecclesia est singularis fidelium uniuscuiusque civitatis Congregatio*, saith Hugo. There indeed it is, that God desireth especially to be prayed too: and where, by the unity of many souls in Prayer, the greatest blessings may be soonest obtained. The Prayers of many are very prevalent. James was beheaded; and Peter delivered out of prison; What's the reason? Prayer was made without ceasing of the Church of God for Peter.

Acts 2.46

Acts 12.5

Publike Prayer is compared to a storm of hail, piercing the Heavens, and the Fathers say, that the Amen in the Primitive Church, was like a clap of thunder. And thereupon St. Ambrose saith, *Multi minimi dum congregantur unanimines, sunt magni: & multorum preces impossibile est contemni*. Many little ones, being met unanimously, become great; and it is impossible, that the Prayers of many should be despised.

De Pœnit

2. Private is twofold.

1. In a mans Family; and every *Pater familias*, father of a Family, is bound, not onely to see, that those which are under his government, do

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frequent

frequent Publike assemblies, to perform the duties before mentioned, but to see them do it, in his Private house
 Josh. 24. 15 also. He must say with Joshua, *Ego & domus mea*, I and my house will pray to the Lord.

And at this exercise Christ hath promised his assistance, *Where two or three are gathered together in my Name there am I in the midst of them.*
 Mat. 18. 10

2. The second is in *Cubiculo*. Prayer must be in a mans closet too.

1. Which is either literally taken, as when a man retireth himself, to pray to the Lord in some Private place without disturbance, and to avoid vainglory, that steals many times upon us in our devotions.

2. Or as the Fathers glosse upon that Text, (*when thou prayest enter into thy closet*) *Qua sunt ista cubacula, &c.* What are those closets, but the hearts of men? according to that of the Psalmist, *Commune with your own heart upon your bed.* And Augustin saith, *Intelligo cubiculum non inclusum parietibus, &c.* You are to understand by the word (*closet*) not that which is enclosed with walls, and wherein thy body is shut; but the closet that is within

Aug. de ser.
 Domini in
 monte.

De Cain &
 Abels. 8.

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within thee, wherein are inclosed thy thoughts. This thy closet is every where with thee, and is every where secret, the searcher whereof, is God, and no other.

Now, that our Prayers may be the more prevalent, either in Publike or Private, it is necessary that before we pray, we enter into due consideration what we go about; and fit our selves for such a Holy duty; and then, that we observe some rules.

That which we go about (when we intend to pray) is to offer up our earnest desires to God, as well to remove our sins from his sight, as the Plagues (due to them) from this Land. A serious work certainly, and never more necessary then now. Well then, the work being of so great import; what are we to do in the first place? Why, even that which in temporall cases men do: The provident builder prepares his materialls; The carefull Lawyer his pleadings; The skilfull Musician tunes his Instrument, and so of others. We must prepare and fit our selves, before we take this duty in hand, and follow that counsell, *Before thou prayest, prepare thy self.* *Ecc. 18. 23.*

This we should do the better, if we would consider :

1. Who it is that prayeth, *Man, a worm, dust, a shadow, and indeed nothing.*

2. To whom he prayeth ; *God, the Lord of Heaven and earth, that seeth, beareth, and observeth all our wayes, and telleth all our steps, and how we pray ;* and (if we pray not as we should) is our Judge, and will not onely deny the requests of our lips, but severely punish : For, *God will not be mocked.*

Job 31.4.
Psal. 21.6.
Gal. 6.7.

3. What we pray for ; *Pardon of sin, which causeth God to hide his face from us : as also for the taking away of the punishment ; his Judgement of the sword, which now lies hard upon us ; matters of the greatest consequence that can be.*

These and the like *Motives* wrought effectually with the Saints of old, both to practise, and counsell it. *Ezra prepared his heart. And one of the good things found in Jehoshaphat was, That he prepared his heart to seek God. It was the fault of Rehoboam, and the Jews, that they did it not. Amos counsell was, Prepare to meet thy God. We ought to be prepared to every good work,*

Ezra 7.10.

2 Chr. 19.3

12.14.

20.33.

Amos 4.12

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work, saith Saint Paul; Especially 2 Tim. 2. 25
 then to this of Prayer, for there goes a
 blessing along with it. Samuel told 1 Sam. 7. 3
 the people: If they would prepare
 their hearts, God would deliver them
 from their enemies; and David saith, Psa. 10. 11
 that upon such Preparation, God would
 cause his ear to hear. Good inducements
 for us at this time.

Some Rules to be observed in
 Prayer.

I. That which we intend by Pre-
 paring our hearts, is (in the first place)
 to cleanse and purge them from all
 iniquity, as much as frail flesh and
 blood will permit. None is to come
 to God, but he that hath a pure heart: Psa. 24. 4.
 We must purge away our dross, (as
 the Prophet speaks) none but pure
 mettalls is to come neer the heart: Isa. 1. 25.
 And so the Apostle; We must purge Heb. 9. 14.
 our consciences from dead works when
 we serve the Lord. Our hearts must
 be purified, else we shall neither be
 heard when we pray, nor be capable
 of that blessing which our Saviour Matt. 5. 8.
 promiseth to the pure of heart. *Qui*
non amat puritatem, non gustabit Dei Ambr.
suavitatem, saith a Father. He that
 desires not to be pure, shall never taste

the sweetnesse of God. 2. And secondly, we must compose our thoughts so, that we suffer them not to wander into extravagancies, while we are about the serious duty of *Prayer*: We must drive away all stragling *Cogitations*, as

Gen. 15. 11 *Abraham* did the fowls from his *Sacrifice*. Nor must we draw neer to

Isa. 29. 13 God *with our mouthes*, nor honour him *with our lips*, and remove our hearts

Psa. 42. 14 far from him; but with *David*, pour out our souls before him: The Prophet tell us how, when he saith, Pour

Lam. 2. 19 out your hearts like water before the Lord; not like oil, some whereof will cleave to the vessell in pouring out; No temporall thing must cleave to us while we speak to God; our Secular cares must be left behinde by us, as

Gen. 22. 5. *Abrahams* servants were by him at the foot of the *Mount*, when he went to sacrifice: and as the Elders were by *Moses*, when he went to speak with God: Christ left his Apostles; Sit you here, while I go and pray yonder.

Mat. 26. 36

For certainly, if we shall suffer our thoughts to wander when we speak to God, our Prayers shall not onely be barren, and lost labour, labour in vain, but hurtfull and prejudiciall to us. In
stead

stead of reaping benefit by them, we shall provoke Gods further heavie displeasure against us; Our Prayers shall be to us (as the Prophet speaks) as the bread of mourners, all that eat thereof shall be polluted, &c.

Hos. 9. 4.

2. Our Prayers must be offered to God the Father, in the Name and mediation, and for the Merits of his beloved Son Christ Jesus, in whom he is well-pleased: His elect, in whom his soul delighteth: In and by whom we have boldnesse, and acesse to the throne of Grace. And whatsoever we shall ask the Father in his Name, he will give it us.

Mat. 3. 17.

Isa. 42. 1.

Eph. 3. 12.

Joh. 16. 23.

3. In Humility, and this consists especially in four points.

1. In an humble diffidence in our selves, like to the Prayers of Abraham. Behold I have taken upon me to speak unto the Lord, which am but dust and ashes; and to that of Jacob, Non sum dignus, I am not worthy the least of all thy mercies; Not like the Pharisee, that in stead of praying, fell to boasting; but to that of the Publicane, that would not lift up his eyes to Heaven, but stood à longè, a far off, and smote his brest, saying, God be mercifull to me a sinner.

Gen. 22. 7.

33. 10.

Luk. 18. 33.

A Treaty of Pacification

2. In an humble Resignation of our selves to Gods will in all things. *Tantum Deo dedit, qui seipsum dedit*: He hath offered all to God, that hath offered himself. In other things (as in the works of Merely) a man offers onely his goods, but in this, himself, together with what else he hath: And this is a most acceptable Sacrifice to God, when we shall say to him, as (in another case) the Rulers of *Samaria* said to *Jehu*, *We are thy servants, and shall do all that thou shalt bid us, and are ready to suffer what thou shalt lay upon us.* Lord our God, be it as thou wilt, and as thou pleasest, for thou knowest best, what is expedient for us: There's no shorter, nor more perfect Prayer then this, *Fiat voluntas tua, Thy will be done*; Not mine, but thine. The *Lepers* Prayer is an excellent pattern to us in this point; *Lord, if thou wilt, thou canst make me clean.* But our Saviour in his greatest Agony is most exact; *Father, if thou be willing, remove this cup from me, nevertheless, not my will, but thine be done.*

3. Thirdly, In an humble thankfulness to God, in, and for all things, whether prosperous, or averse: And this

this is very pleasing to God also ; for it is the *Salt* that seasoneth all Prayen. God expects thankfulness for the Blessings we daily receive from him, and it is well if we return it ; but far better it is, if we bless him for his Fatherly corrections : And most acceptable 's it to him, when we humble ourselves, and return him the calves of our lips, when his heavie hand (as now) lies upon us. *Job* did it in his greatest afflictions : And one [God be thanked] at such a time, is far better then a thousand [Blessed be his Name] when we receive good and prosperous things from him.

4. Lastly, in an humble posture. He that's a Petitioner, must put on the habit and gesture of a suppliant ; that is, must uncover his head, bow his knees, lift up his hands, and compose all his gesture reverently, and submissively. It is unseemly, nay arrogance in a begger, to crave an alms with his hat on his head. *Come and sit in the dust*, saith *Isaiah*. Kings and Princes ever used the posture of kneeling when they prayed : So did *Solomon*. Saint *Paul* bowed his knees, So did Saint *Peter* when he prayed. So did *Steven*, and *Daniel*.

Isa. 47. 3.

1 Kin. 8. 54.

Eph. 3. 14.

Act. 20. 36.

9. 4.

7. 60.

Daniel 10. 6. *The Leper*, *Mar.* 1. 40.
And Christ himself, *Luke* 22. 41. *Mat.*
26. 39.

Dan. 7. 10.

Rev.

Exo. 3. 5, 6

Mal. 1. 6, 8

4. With a sure confidence in God,
James 1. 6. *Ask in Faith*, *saith Saint James*, *nothing wavering*. Herein the *Israelites*
Psal 78. 19 offended, Can God furnish a Table in
the

The affection of the heart is much furthered, by the gesture of the body, and the minde is elevated so much the higher, by how much the more submissively the body is dejected; We should need no perswasion to this, if we would consider the Majesty of God, and his attendance: Millions of Angels, that were enough to strike an awfull reverence into us. Let us therefore behold, and imitate those Angels who while they pray, *cover their faces*. We see *Moses*, being to speak with God, how many Ceremonies preceded: *Putting off his shoes, &c.* Let not us come to speak with him without reverence; lest God reject our Prayers, and say to us, as he did sometime to the *Jews*. *If I be a Father, where is mine honour? If I be a Master, where is my fear? Offer this to thy Governour, and will he be pleased with thee, or accept thy person?*

the wilderness? And Moses and Aaron, Can we fetch you water out of this rock? I but (saith one) I deserve not, nor can expect the least favour at Gods hands. Yet pray confidently. For, first Gods Mercies, and secondly, Christs Merits are sufficient to ground our confidence on. God will give more then we ask. To Abraham asking a son, he gave one, and the promise of many, and Christ. To Solomon asking wisdom, he gave it, with honour and peace. To Jacob, praying for food and raiment onely, he gave much wealth. To Ezechias, begging for health at the present, he added fifteen yeers. To the Samaritan, craving water to quench her thirst, he gave living water.

Num. 20. 10.

Gen. 15. 6

1 Kin. 3. 5

Ge. 28. 20.

Isa. 38. 5.

John 4. 15.

14. 13.

2. Christs Merits are all-sufficient; Therefore whatsoever we ask in his Name, shall be granted.

5. With fervency and perseverance. For *Quanto graviori miseria premittur, tanta orationi insistere ardentius debemus.* By how much the more grievously we are afflicted, so much the more ardently we should betake our selves to prayer. As the case stands with us, we must pray without ceasing.

1 Thes. 5. 17.

This Perseverance seasons all other
vertues,

vertues, and is most powerfull with God, and works his Mercies from him, even with a Holy violence. We see that Christ, when his *soul was sorrowfull even to death*, gave not over praying at the first, or second time.

Mat. 26. 38. The woman of *Canaan* by Persevering, obtained more then she sued to Christ.

15. 22. for. *Jacob* did not let God go, till he had given him a *Blessing*. *Elias* in the great drought sent his servant seven times to see if God had heard his prayer: For though God defer to grant our suit presently, either for the trial of our Faith, or to put us into a deeper consideration of our misery, or to make us esteem of his Blessings the more, or for other causes best known to himself; Yet Persevere, and if he answer not presently, yet wait. *Quia veniens veniet, & non tardabit.* He that

1 King 18. shall come, will come, and will not tarry. Though he answers not so speedily as we desire, yet he will in his own time, for our most advantage.

Heb. 10. 37

And though God seems to withdraw the comfort of his presence from us, and keeps himself so far off, as if there were a thick wall between him and us: and when he doth (as it were)

were) leave and forsake us in our greatest afflictions and misery, (as Christ was forsaken by him) and that when we flee to him for succour and help, he makes as though he would neither see nor hear us, but leaves us to our selves, as we imagine ; then ought we more especially, to Persevere in calling upon him the more earnestly. And this Perseverance will make our Prayers far more effectuell.

6. We must offer our Prayers to God onely. *Chrysostome* upon the words of the woman of Canaan to Christ, [*Lord have mercy upon me*] saith, *vide prudentiam mulieris. Non rogat Jacobum, &c.* Observe the womans wisdom. She prayeth not to *James*, nor doth she entreat *John*, nor goes she to *Peter*, nor to any of the Apostles, she sought no Mediatour for her suit.

Seeing then that in the first place, The vse.
our iniquities have separated between Ila. 59. 2.
God and us, 1. Let us follow the Prophets counsell, and take words unto us, and turn to the Lord by Prayer, and say unto him, *O Lord, take away all* Hose. 14. 3.
iniquity, and receive us graciously.

2. And secondly, In as much as this
 separa.

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Dan. 9.4

separation hath brought a just judgement upon us, let us humble our selves with another Prophet, and say, O Lord, the great and dreadfull God, keeping the Covenant, and Mercy to them that love him, and keep his Commandments.

5

We have sinned, and have committed iniquity, and have done wickedly, and have rebelled by departing from thy Precepts and Judgements.

6

Neither have we hearkned to thy servants the Prophets, which spake in thy Name to our Kings, our Princes, and our Fathers, and all the people of the land.

8

O Lord, to us belongeth confusion of face, because we have sinned against thee.

Dan. 9.9

To the Lord belong mercies and forgivenesses, though we have rebelled against him.

16

O Lord, according to all thy righteousness, we beseech thee, let thine anger and thy fury be turned away from this land, which is called by thy Name: because for our sins, and for the iniquity of our Fathers, we are become a reproach to all that are about us.

17

Now therefore, O God, hear the prayers of thy servants, and their supplications, and cause thy face to shine upon

us that are desolate, for the Lords sake.

O our God, encline thine ear, and hear, Dan. 9. 12
open thine eyes, and behold our desolations. For we do not present our supplications before thee, for our righteousnessse, but for thy great mercies.

O Lord hear, O Lord forgive, O Lord 19
hearken and do: defer not for thine own sake, O God, for this Land, and the people are called by thy Name.

Thus much for Prayer.

Let us now sum up all that hath The Recapitulation.
been said.

We have seen.

1. Our miserable condition, under Gods heavie judgement of the Sword.

2. The cause of this judgement, our heinous sins and transgressions, in divers respects.

3. That to avert this judgement, we are seriously to repent for that which is past, and amend our lives for the future, and that for divers reasons.

1. Because the very dictate of Nature incites us to it.

2. Because we have had time to Repent.

3. 4. We have the counsell and practise of holy men in the same case.

5. 6. In

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5. 6. In respect of the present benefit, and future reward of Repenting.

7. For avoiding the many dangers and losses that befall the Impenitent.

As,

1. The losse of Gods grace.

2. 3. The Temporall, and Eternall miseries of the unrepentant sinners heer.

4. Their endlesse Torments hereafter. In the next place;

We ought to consider Gods incitements to turn us to him.

1. By his Exhortation.

2. By allotting us time for it.

3. By expecting us to that purpose.

4. By preserving us from further Lapses.

5. By his promise to receive us to grace, if we Repent.

6. By enlightning us to finde the way to Repentance.

7. By the examples of those that have suffered for neglecting this duty.

And having seen the necessity, we come to see what Repentance is.

1. A detestation of sin committed, and an indignation against our selves for committing it.

2. A

2. A purpose to reform our lives for the future: And both these are wrought in us.

1. By the grace of God converting us.

2. By applying our selves by Faith to him.

3. By refraining sin, for fear of punishment.

4. By hope of pardon by Christs Merits.

5. By a Filiall fear and love, growing carefull to keep our good Resolutions.

In the next place, severall Ingredients have been prescribed to make our Repentance work.

I. *Faith*, to beleeve that God is, and that he is mercifull to the penitent.

II. *Confession of sins*: And to make this full, it is required that it be;

1. Whole, and not imperfect; none of our sins must be concealed.

2. Pure, humble, and plain.

3. Discreet, and hearty; not the confession of the mouth only.

4. Frequent; we daily fall by sin, we must rise daily by Repentance.

5. To God, who onely can remit sin.

3. Con-

*A Treaty of Pacification*III. *Conversion*, which is ;

1. By turning away from sin, and casting it off, in thought, word, and deed.

2 By turning to God, and (by co-operating with his Spirit) to get us new hearts.

IIII. *Contrition* ; which is a pricking, breaking, or renting of our hearts by sorrow for sin. This hath many branches.

1. Humiliation, in villifying our selves.

2. Smiting our breasts for anguish.

3. Weeping, and shedding of tears.

1. In regard of the practise of the servants of God, in respect of sin.

2. In respect of the many Precepts for this duty.

3. Because tears have been so prevalent with God at all times.

4. In regard of the necessity of them at this time ; and that

1. Because sin is so deformed, and an offence against God, the Creature, the Angels, and the sinner himself.

2. In regard of the multitude of sins daily committed.

3. In respect of the Party offended, God ; And the party offending, *Man.*

4. In

4. In consideration of the punishment due to sin, in Loss, and Sense.

5. In regard of the miseries of the time, (occasioned by sin) which are bitter in divers respects.

1. In regard of the Distraction, and Confusion in the Land.

2. Of the loss and spoil of Gods Creatures.

3. Of Gods dishonour, by Profanations of times and places.

4. Of the loss of many souls taken away suddenly, and unprovided.

5. Of the bad consequence of these Distractions, Plague, Famine, Poverty and Desolation.

Every one of these being sufficient Motives, to wring Tears from the driest eyes.

V. *Satisfaction*, which though in its strict sense be a full compensation for a thing due, or offence committed against Man: yet here is more properly a compensation, whereby we do something to God for sin committed against his Majesty. This is two fold.

1. That which abundantly satisfieth God for our sin, is the Satisfaction which our Saviour made to him by shedding his Blood for us.

2. The

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2. The other is, when we (by repenting us of our sins past, and cutting off all occasions of sinning for the future) make satisfaction to God, which he in Christ accepteth.

VI. Fasting. This is likewise of two sorts.

1. From sin, and all the occasions of it.

2. From Meats, to mortifie the Flesh, and make it subservient to the Soul; *Saint Pauls, Castigo corpus.*

Of this Fasts are two kinde. First Publike. Secondly Private.

1. Publike; Upon any common Calamity, present, or imminent. *Our case.*

2. Private; Upon a private temptation, or secret humiliation for sin.

The effects of Fasting, are, either Temporall, or Spirituall.

1. *Temporall.*

1. Its a preserver, or prolonger of Life.

2. It keeps a man in health.

3. Its a good steward and husband of a mans estate.

2. *Spirituall.*

1. Its a corrective for sins past.

2. It cures dulnesse in Prayer.

3. It

3. It helps dejection of Spirit.

4. It conduceth to the encrease of Spirituall wisdom.

5. Its profitable against Temptation.

6. Being joyned with Prayer, it obtaineth Mercy.

VII. *The Works of Mercy.* Of which there are divers sorts, set down by our Saviour in the 25. of *Matthew*.

Fasting and *Alms* are not to be parted.

Its compared to *Seed* in divers respects.

And besides the *Blessings* annexed to it; The good effects are many, as you have seen.

VIII. *Prayer* is the last Ingredient to Repentance, and none of the rest more prevalent with God then it.

In it we touched onely two parts.

1. *Invocation*, to implore Gods Mercy.

2. *Deprecation*, to avert his Judgements.

Two places are most proper for this duty.

1. Publike, in the Church.

2. Private; first, either in a family; secondly, or in a mans closet; and this like

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likewise is taken in two senses.

1. In a private room, to avoid vainglory, and disturbance.

2. Or in the heart.

Which (before we pray) we are to prepare, and not to approach to God with undigested Prayers : And this we shall do the better, if we consider ;

1. Who it is that prayeth ; Man, vile man.

2. Whom we pray to ; God, the God of Heaven and earth.

3. What we pray for.

1. Pardon for sin.

2. Aversion of Gods Judgements.

In the last place, we have been directed how to regulate our Prayers.

1. They must be to God, not to Saints.

2. To God, in the Name of *Jesus Christ*.

3. In all humility, which consists in four points.

1. In an humble Diffidence of our selves.

2. In an humble Resignation to Gods will.

3. In an humble Thankfulness, in, and for all things prosperous and adverse.

4. In

4. In an humble posture of the Body.

4. With *Fervency* and *Perseverance*; We must pray *without ceasing*.

To conclude ; We have taken a The Conclusion.
view.

1. Of our miserable condition by reason of Gods heavie hand upon us.

2. Secondly, of the cause of his visitation, which is our heinous sins, and transgressions.

3. And lastly, of the Cure, which is to be wrought by Repentance.

In which I have presumed (*ultra crepidam*, I confesse) to act the Physicians part, and to prescribe, by this Spirituall Physicall Bill, what Ingredients are to be put to the making of the true *Dosis* of Repentance, *secundum artem*, that it may work with effect. I dare say, it may be taken safely, there are no Mineralls in it. Nay, let me tell you, except they be taken, there will be no hope of recovery. And as much must be taken (if not *quantum satis*) as our poor and weak Nature (enfeebled with the long custom of sin) will bear : not nicely, or perfunctorily upon a knives point, as a taste, to see whether we can relish it or no,

F

but

but the whole Bole if we can: and then, by Gods blessing and assistance, we shall not need to doubt of the cure. *Probatum est*, it hath past the Test long since, above two thousand yeers, by *Ahab*, and the *Ninevites*, neither of them sound in Religion, nor having all these Ingredients in their præscript; and it hath been practised and used with good successe, divers times since. Let us therefore speedily take it, and no doubt, but it will have the same effect theirs had.

One thing give me leave to adde; that we must fully resolve our selves, that Repentance is an Act; not a speculative, or theoreticall, but a practical duty. The *Baptist* tells us of an *Ira ventura*, a *Wrath to come*, and gives us charge to repent, with two active verbs.

Matt. 3. 7.

1. *Agite Pœnitentiam*, settle, your selves to repent, there is somewhat more in it, then hearing or reading of it, what it is: for though that settling be *unum necessarium*, yet is it not *unicum*, the onely necessary thing, there goes somewhat else (as you have seen) to make up a true Repentance.

e.

2. The other is, *facite*, or *proferte fructus*

fructus dignos pœnitentia, do, or bring forth fruits worthy of Repentance, and that to free us, *ab ira ventura*, propter peccata praterita, from wrath to come, for sins past. A little practicall Repentance and Humiliation, is far more prevalent to avert Gods heavie displeasure, then a great deal of that which is meerly Speculative.

It were to be wished, that it were yet, *Ira ventura*, that it were to come; but (the more wretched our condition) it is *Ira accensa*, the anger of the Lord is kindled, and broken out, many (too many, if it had otherwise pleased God) have already felt the heat of it.

And let us assure our selves, that we are no lesse sinners in this part of the Land, then they that have already felt it. *They upon whom the tower of Siloe* Luke 13. *fell, Were not sinners above all men, that dwell in Jerusalem:* Let us therefore apply this to our selves, & that which followeth in the next verse, *Except we repent, we shall all likewise perish.*

God hath long time tendred good Quarter, good conditions of peace, and we have still stood out in rebellion.

Let every one of us examine himself, and his own heart, what we have

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done since this Judgement began to avert it; how we have endeavoured to reconcile our selves to our justly offended God; how, to accept this *Quarter* tendered: I appeal to the conscience of every man in this point: Tis true, we have observed the Fast dayes, (though not the Fasts) we have met, as if we intended to consult to make a *Pacification*: But I wish I could not say, that our Fasts were like theirs, of whom God by the Prophet complains; *You Fast for strife and debate, and to smite with the fist of wickednesse. Shall we call this a Fast?* Its the Prophets own question. No, God will say to us in observing such a Fast, as he did to them by the Prophet *Jeremy*; *When they Fast, I will not hear their cry.* God delights not in such Fasts: We must tender him better *Conditions*, and come in upon better terms, upon his offer of *Quarter*, and that suddenly, or else our case and condition will be most miserable, and desperate.

It is reported of *Tamberlain*, that when he besieged a city, the first day he displayed a white flag before it, and upon that day the besieged might have reason-

reasonable conditions. If they yeelded not that day, upon the second, he set up a red flag; and on that day, they might have conditions, but they were harder then the former. And the third day (the two former being rejected) he hung out a black flag, and then no conditions, no quarter would be granted. So, God hath displayed his white flag of Peace, and we have carelessly neglected it, and he hath many moneths hung out his red flag of wrath and correction. Harder conditions are come upon us. Now, though we have been so obstinate to him, and fearlesse of our own misery hitherto; let us quickly take hold of his Conditions, lest he hang out the black and dismall flag of Judgement, to our utter desolation and destruction.

And let us, even all of us, in the publicke Congregation, and in our private Families and closets, fall down and humble our selves before Almighty God, and implore his pardon and grace: Let us all (in these disconsolate times) King, Priest, and people, small, and great, with *Josiah*, and his, go into the house of the Lord, and make a Covenant before him, to walk after *2 King. 23.*

A Treaty of Pacification

2 Chron.
20.12.

Zach 1.4.

Levi. 25.3
6

1 Sam. 25.6

Psa. 118.15

Ier. 21.13.

Isa. 65.19.

the Lord, and to keep his Commandments, and his Testimonies, and his Statutes with all our hearts, and all our souls, and stand to it when it is made. And with Jehoshaphat, when we know not what to do, when all hope in man is gone, *Yet lift up our eyes to God*; And if we truly repent us of our former sins, with purpose of living better hereafter, no doubt, but God, who is Mercy it self, will repent him of his wrath against us; and say to his Angel, *Sufficit.* It is sufficient, enough, stay now thy hand; If we turn from our sins, he will turn from punishing us for them. If we walk in the Statutes of the Lord, he will give peace in our Land, and we shall lie down, and none shall make us afraid, neither shall the sword go through our Land. We shall have Peace in our houses, and Peace to all that we have. The voice of joy and salvation shall be in our Tabernacles. We shall rejoyce both young men and old together, and our mourning shall be turned into joy. Nay, God himself will rejoyce in our Land, and joy in us, his people, and the voice of weeping shall be no more heard in it, nor the voice of crying. He will rejoyce over us to do

us

between God and Man.

103

us good, and place us in this Land with stability.

The God of Peace, will be Peace un- Jer. 32. 41.
to us.

Christ (the Prince of Peace) will be Ro. 15. 33.
our Peace.

The Spirit of Peace and Unity, will Isa. 58.
keep us in Peace and Love. Ephe. 2. 14.
Gal. 5. 21.

Lastly, we shall not onely live here Ephe. 4. 3
in Peace, but we shall be gathered to our 2 Kings.
fathers, and to our graves in Peace. And 22. 20.
after this life, enjoy everlasting Peace; And Ro. 14. 17.
we shall have Peace and joy in the holy Luk. 19. 38.
Ghost heer, and Peace in Heaven hereaf-
ter. All which he grant us, &c.

F 4 Poeni



Pœnitentiall PRAYERS.

Eph. 5.16

Ads 3.19



*Et us redeem the time, be-
cause the dayes are evil.*

And let us repent, and
turn from our wickednesse,
shall be forgiven us.

Ioh. 3:8,9

Let every one turn from his evil way: for who can tell, if God will turn and repent, and turn from his fierce anger, that we perish not?

PGal. 5.1

Ponder our words, O Lord, and consider our meditation.

20

Oh hearken unto the voice of our calling, our King, and our God, for unto thee do we make our prayers.

22.3.

Oh God! we cry in the day time, and thou hearest not, and in the night season also, we take no rest.

86.6.

Thine indignation lieth hard upon us,
and thou hast vexed us with all thy
storms.

16.

*Thy wrathfull displeasure goeth over
us, and the fear of thee hath undone us.*

78.63.

Thou hast given us over to the sword,
and art wroth with thine inheritance.

Thou

Pœnitentiall Prayers.

105

Thou feedest us with the bread of
tears, and givest us plenty of tears to
drink. 80.5

Thou hast made us a very strife to
our neighbours, and our enemies laugh
us to scorn. 6.

O Lord we acknowledge that all Ezra 9.3
this is come upon us, for our evil deeds, Psal. 119
and that thou O Lord art righteous, and 137.
thy judgements upright.

Because we have not hearkned to thy Ier 6.19.
word, nor to thy law, but rejected it, thou
hast brought evil upon this Nation.

We have been disobedient, and rebelled Neh. 9.26.
against thee, and cast thy Law behind
our backs.

We have sinned, what shall we do to Iob 7.100
thee, O thou preserver of men? Why hast
thou set us as a mark against thee, so
that we are burdens to our selves?

Lord we cover not our transgressions:
with Adam, by hiding our iniquities. 11.33.

But we abhor our selves, and earnestly 42.65
repent, and say, Lord be mercifull to Psal. 41.4.
us, heal our souls, for we have sinned
against thee.

Take notice O Lord of our misery..

The sorrows of death compass us, the 78.31.

F S over.

overflowings of ungodlinesse make us afraid.

4 The pains of hell come about us, and the sorrows of death overtake us.

79.4 We are become an open shame to our enemies, and a very scorn and derision to them that are round about us.

130.1

Out of the deep of misery and affliction have we called to thee, O Lord, Lord hear my voice.

2.

Oh, let thine ears consider the voice of our complaint.

143.2

Enter not into judgement (we humbly pray thee) With thy servants, O Lord, for in thy sight shall no man living be justified.

Iob 15.15

The Heavens are not clean in thy sight.

16.

How much more abominable and filthy is man, that drinks iniquity like water.

Remember O Lord the infirmity of our nature.

Psal. 6.2

Consider, that of our selves we are but weak,

78 39

That we are but flesh, a winde that passeth away, and cometh not again.

Thou

Pœnitentiall Prayers.

107

Thou knowest O Lord whereof we are made, thou remembrest that we are but dust.

That our dayes are but as grasse, and as a flower of the field, over which, as soon as the winde goeth, it is gone, and the place thereof shall know it no more.

Remember also O Lord, thine own nature.

That thou art full of compassion, and mercy, long-suffering, and of great goodnesse.

That thou canst not be alwayes chiding, nor keep thine anger for ever.

That thou art good and gracious, and of great mercy to all that call upon thee. Psal. 86. 5

That thou art loving to every man, and that thy mercy is over all thy works. 145. 20

That when thou punishest, it is not thy proper work, and that thine own work is mercy. Isa. 28. 28

Remember, O Lord thy Name.

The Lord, the Lord God, mercifull and gracious, long-suffering, and abundant in goodnesse, and truth. Exod. 34. 6
Deut. 1. 31

Our help is in that Name.

Psal. 124. 8

O let

Poenitentiall Prayers.

2 Sam. 7.

26.

2 Cor. 1. 3.

Psal. 103

21.

*O let thy Name be magnified for ever.**That thou art a Father of mercies.**That as a father pitieth his children,
so thou pitiest them that fear thee.*

Remember thy Sons Name.

John 1. 29

That he is called the Lamb, that taketh away the sins of the world.

Job 19. 25

Pla. 19. 14

Titus 2. 14

John 4. 42

That he is called the Redeemer of the world.

2 Tim. 2. 5

1 John 2. 1

That he is called the Saviour of the world.

Luke 2. 21

Acts 4. 12.

*That he is called our Mediatour, and Advocate.**His Name was called Jesus.**And there's none other Name under Heaven given among men, whereby we must be saved.*

Remember the Name of the holy Spirit.

Rom. 15.

30.

Eph. 1. 13

43

Heb. 10. 29

John 16. 7

*That he is called,**The Spirit of Love.**The Spirit of Promise.**The Spirit of Unity.**The Spirit of Grace.**A Comforter.**Help us therefore O God of our salvation*

Penitential Prayers.

109

vation, for the glory of thy Name, Ob Psal. 79. 2
deliver us and be mercifull to our sins,
for thy Names sake.

We are called by thy Name, O Lord, Ier. 14. 9
leave us not.

But, Pour out thine indignation upon Psa. 19. 6
the Heathen that have not known thee,
and upon the kingdoms that have not
known thy Name.

Remember O Lord, thy Promise.]

That if a sinner repent, and turn from Eze. 18. 30
his transgressions, his iniquity shall not
be his ruine.

That when we call upon thee in time Psa. 50. 15
of trouble, thou wilt deliver us.

Remember O Lord thy Promise upon Psa. 119. 49
which thou hast caused us to hope.

Thou hast promised this, that canst Titus 1. 2
not lie.

Nor can the unbelief of man make thy Rom. 3. 3
promise of none effect.

And though we beleeve not, yet thou 2 Tim. 2. 13
abidest faithfull.

Lord, we call upon thee in a day of Psal. 86. 7.
trouble: Hide not thy face from us in 102. 6.
the day of trouble, encline thine ear un-
to us in the day when we call: answer us
speedily.

Remem-

Poenitentiall Prayers.

PL. 119.49

Remember the Word unto thy servants, upon which thou hast caused us to hope.

41

And let thy mercies come unto us, even thy salvation, according to thy word.

Remember Lord that we are the work of thine hands.

IIa. 64.8

Thou art our Father: We are the clay, and thou the Potter; and we are all the work of thy hands.

9

Be not wroth very sore, O Lord: neither remember iniquity for ever: Behold, see we beseech thee, we are all thy people.

Psa. 138.8

Forsake not O Lord the work of thine own hands.

Gen. 1.26;

37.

Gene. 9.61

1 Cor 11.7

Col. 3.10

And we are not onely thy handiwork, but the Image of thy Countenance. Deface it not O Lord.

1-Cor. 6.15

9

1.27

We are Members of thy Mystical Body. O Lord we beseech thee cut us not off.

1 Cor. 6.20

1 Pet. 1.19

We are the price of thy Sons Blood. We are bought with a price. We were not redeemed with silver and gold, but with

Pœnitential Prayers.

III

with the precious Blood of Christ, as of a Lamb, without blemish, and without spot. O Lord undervalue it not.

Thou O Lord hast an especial pro- Psal. 119.
16. 16
perty in us, cast us not off. Ira. 64. 2

We are thine, O save us. We are thy servants. We are all thy people. Lord Mark 4. 38
carest thou not that we perish? Though we be undutifull children, yet are we thy Children. Doubtlesse thou art our Ira. 63. 16
Father. Thou art our Father O Lord.

O Lord we come to thee our Father, and say with the Prodigall; Father, we have sinned against Heaven, and before thee, and are no more worthy to be called thy children.

Oh be thou pleased to receive us again into thy favour.

For though we have been Prodigall children, yet are we thy Children. Though we have lost the duty of children, yet thou hast not lost the love of a Father. August.

We acknowledge the gulph of our sins be great, yet we likewise know Chrysost.
that the abyſſe of thy Mercies is far greater.

Behold,

Poenitentiall Prayers.

Behold O Lord we repent of our
backslidings.

*Sorrow is continually before us for
them. We confesse our wickednesses, and
are heartily sorry for them, and cry,
We unto us that we have sinned. And
we know that a broken spirit, is a sa-
crifice to thee; A broken and contrite
heart O Lord, thou wilt not despise.*

*It hath been thy practise to shew
mercy.*

*Call to remembrance O Lord, thy ten-
der mercies, and thy loving kindneses,
which have been ever of old.*

*Our fathers trusted in thee, they trust-
ed, and thou didst deliver them.*

*Thou hast been a strength to the
poor, and a strength to the needy in his
distresse.*

*Thou hast been our refuge from one
generation to another.*

*And we humbly pray thee, that as,
thou hast been our succour, leave us not
now, neither forsake us O God of our
salvation. But rather, turn us again O
God, shew the light of thy countenance,
and we shall be whole.*

Turn

Pœnitentiall Prayers.

113

Turn us O God our Saviour, and let Psal. 85. 4
thine anger cease from us.

Shew some good token upon us for 36. 17
good, that they which hate us may see it,
and be ashamed, because thou Lord hast
holpen and comforted us.

O satisfie us with thy Mercy, and 90. 14
that soon, so shall we rejoyce, and be
glad, all the dayes of our life.

And in the multitude of the sorrows 94. 19
that are now in our hearts, let thy com-
forts O Lord refresh our souls.

So we thy people and sheep of thy pa- 79. 13
sture will give thee thanks for ever:
We will shew forth thy praise from one
generation to another.

Another.

HAve mercy upon us O God, after Psal. 51. 7
thy great goodnesse, according to
the multitude of thy mercies, do away
our offences.

For we acknowledge our faults; and
our sin is ever against us.

Against thee onely O Lord have we
sinned, and done much evil in thy sight.

Behold, we were shapen in wickednesse,
and in sin did our mothers conceive us.

○

114.
Psal. 78.
11, 12

Pœnitentiall Prayers.

O Lord we confesse, that we have
not kept the Covenant of thee our God,
nor walked in thy Law: but forgot
what thou hast done for us, and the won-
derfull works that thou hast shewed
for us.

106.6

We have sinned with our fathers, we
have committed iniquity, and we have
done wickedly.

31.4

Our sins are gone over our heads, and
are as an heavy burden, too heavy for us
to bear.

Lev. 26.15

17

O Lord, We have not hearkned unto
thee, nor done thy Commandments, but
have despised thy Statutes, and our souls
have abhorred thy Judgements, therefore
hast thou set thy face against us, and
brought the sword upon us, to avenge
the quarrell of thy Covenant.

25

Psa. 17.13

14

Thou hast whetted thy sword, and
bent thy bowe, and made it ready. Thou
hast prepared for us instruments of
death.

116.3

The sorrows of death and destruction
compassed us, and we have found sorrow,
and trouble.

Iob 10.15

We are full of confusion, therefore, O
Lord, look upon our affliction.

17

Thou renewest thy plagues against us,
and increasest thine indignation upon us.

Changes,

Changes, and War are against us.

Thou hast kindled thy wrath against us, and accounted us as thine enemies. Iob 19.18

The dayes of affliction take hold of us. 33.16
Our Harp is turned to mourning, and 33
our Organ into the voice of them that weep.

And in these our miseries, thou hast Lam. 3.44
covered thy self with a cloud, that our 47
prayer should not passe through, so that fear and a snare is come upon us, desolation and destruction.

We cry, and there is none to help us : Pla. 18.48
yea, to thee O Lord do we cry, but thou answerest us not.

How long, O Lord, wilt thou forget us, O Lord, for ever ? How long wilt thou hide thy face from us ? 138

Wherefore hidest thou thy face, and forgettest our misery and trouble ? 41.24

Thou makest us to be rebuked of our neighbours, and to be laughed to scorn, and to be had in derision of them that are round about us. 14

Thine arrows stick fast in us, and thy hand presseth us sore. 38.2

We are brought to so great misery, that we go mourning all the day long. 2

Our hearts are disquieted within us, and the fear of death is fallen upon us. 55.4

O Lord,

Pœnitentiall Prayers.

O Lord, thou hast moved the Land,
and divided it, heal the sores thereof for
it shaketh.

3 Thou hast shewed thy people heavie
things, thou hast given us a drink of
deadly wine.

39. 12 Lord take away this plague (of War)
from us, else we shall be consumed, by
means of thy heavy hand.

22. 1 O Lord our God look upon us, why
hast thou forsaken, and art so far from
helping us, and from the words of our
complaint.

4 Our fathers hoped in thee: they trust-
ed in thee, and thou didst deliver them.

5 They called upon thee, and were holpen:
they put their trust in thee, and were not
confounded.

23. 15 Turn thee unto us also, and have
mercy upon us, for we are desolate and
in misery.

17 Look upon all our adversity, and for-
give us all our sin.

Job 13. 25 Oh break not leaves driven to and
fro, neither pursue dry stubble.

26 Write not bitter things against us.

Psa. 30. 9, 10 What profit is there in our blood, when
we go down unto the pit? Shall the dust
give thanks to thee, or shall it declare thy
truth?

Doest

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Doest thou shew wonders among the dead, or shall the dead rise up again, and praise thee? Pl. 81.10

Oh let us live, and we shall praise thee. 119.173
The living, the living, they shall praise thee. Ps. 38.19

Lord thou knowest our desire, and our groaning is not hid from thee. Psa. 38.9

Lord, where are thy former loving kindneses? 89.49

Our fathers hoped in thee, they trusted in thee, and thou didst deliver them. 22.4

They called upon thee, and were holpen, they put their trust in thee, and were not confounded. 5

Lord lift thou up the light of thy countenance upon us also. 4.6

Hide not thy face from thy servants, for we are in trouble; O hast thee and hear us. 69.17

Hear us O God, in the multitude of thy mercy, even in the truth of thy Salvation. 69.14

Our help standeth in the Name of the Lord, which hath made Heaven and Earth. 124.6

Thou onely art our Helper and Redeemer, make no long tarrying, O God. 70.6

Arise,

Psal. 44.

26.

143. 11

146. 1

*Arise, and help us, for thy mercy sake.
Bring our souls out of trouble, for thy
righteousnesse sake.*

*And while we live, we will praise
thee; yea, as long as we have any being,
we will sing praises, to thee our God.*

Another.

O Almighty God, and most mercifull Father in Jesus Christ our Lord, behold (I beseech thee) me thy most unworthy servant, prostrating my soul and body, before the footstool of thy Throne of Grace, with Fasting, Tears, and humble supplications, on the behalf of the distracted, distressed, and disconsolate estate of thy dejected Spouse, the Church, and the miserable condition of these thy kingdoms: both which, without thy present succour and relief, are like to fall into utter desolation.

I acknowledge O Lord, with hearty and unfained sorrow and grief of soul, that the great and horrid sins of this Land in generall, and of my own in particular, have ascended into thy presence, and called for vengeance, and
are

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are the chief cause of this heavie judgement now upon us; that thy judgments are just, in afflicting this Nation: that we have by our manifold and heinous sins, deserved all the punishments, which thy Law hath threatned against them that are disobedient to thy Commandments. And lastly, that by our ingratitude to thee for all thy blessings, we have justly fallen from so happy and glorious an estate, as hath been admired by our friends, and envied by our enemies, into so wretched a condition, as cannot but be pitied by them both.

Psal. 119
137.
Deut. 15.
15, &c.

Wherefore O Lord, I humbly pray thee to behold me, an unworthy son of thy now distressed Church, and a weak member of thy now distracted Kingdom, which thine own right hand hath planted, who in the bitterness of my soul, and grief of heart, in the Name and mediation, and for the Merits of thy blessed Son, humbly present my prayers, supplications and intercessions for them.

Hear my Prayer O Lord, and hide not thy self from my Petition. Psal. 55.1

Bow down thine ear, and save us, haste thee, O Lord, to deliver us. 33.13

O be

Ps. 22. 11 *O be not far from us, for trouble is hard at hand, and there is none besides thee to help us. Vain is the help of man.*

62. 11 *Fearfulnesse and trembling are fallen upon us, and an horrible dread hath overwhelmed us.*

55. 5 *O be favourable, O Lord, unto Sion, (thy Church) build thou up the walls of Jerusalem, and restore Peace to this distracted Kingdom; and reconcile all unhappy differences amongst us.*

51. 18 *I pour out these my weak Prayers unto thee, O Lord, knowing that thou art full of compassion, good and gracious, and of great mercy, unto all them that call upon thee.*

86. 5 *That thou art mercifull and gracious, long-suffering; keeping mercy for thousands, forgiving iniquity, transgression and sin.*

Exod. 34. 6, 7. *That thou art mercifull and gracious, long-suffering; keeping mercy for thousands, forgiving iniquity, transgression and sin.*

Abd. 3. 23 *That in thy wrath thou remembrest mercy, and that thou waitest (an opportunity) to be gracious to thy people.*

Is. 30. 18 *Be pleased therefore, O Lord, to extend this thy accustomed pity & compassion towards us, that we, which are now under thy heavie hand, and ready to perish by the Sword, and civill dissentions, may by thy omnipotent goodnesse, mercifully be delivered and*

Pœnitentiall Prayers.

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and freed from it. *Haste thee, O Lord,*
to deliver us, make haste to help us, O
God. Thou onely art our Helper and
Redeemer, make no long tarrying, O
God.

Psal. 70. 1.

40. 28

And thou, O Lord, that art the God
of Peace, who onely by thy mighty
power, canst cause the Sword to be
sheathed again, put thy *hook* into their
nostrils, that endeavour (for their own
ends, yet) to disturb the Peace of this
our *Israel*, and are not satisfied with
the blood of the slain. *Reward thou*
them according to their deeds, and ac-
cording to the wickednesse of their in-
ventions. Recompense them after the
work of their hands, pay them that they
have deserved.

Psal. 38. 3

4
5

Give Peace in our dayes, O Lord,
and reunite the affections of our gra-
cious King and his people, give a
good and right understanding be-
tween them: *That upon himself his*
Crown may flourish; that he may
have Peace on all sides, round about
him. And that all his people may
dwell safely, every man under his
Vine, and under his Fig-tree.

132. 19
1 Kin. 4. 25

These humble Petitions if thou shalt
be pleased to grant, it will not onely
breed

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Poenitentiall Prayers.

breed astonishment and wonder, in all that cast their eyes upon us, which expect our present ruine and confusion; but it will also redound to the exaltation of the glory of thy Name, and to the comfort of thy poor dejected people. And so we shall all
 Phil. 2.6.12 with one accord, *blesse thee in the great Congregation,* and sing that sweet
 Luke 2.14 *Anthem of thy blessed Angels, Glory to God in the highest, Peace in Earth, and towards men good will.*

Grant it therefore, O good God, for the Merits of thy blessed Son Christ Jesus, our onely Lord and Saviour. Amen.

Another.

O Lord God, Father of Mercies, and God of all consolation; the God of Peace and love, the comfort of the afflicted, and joy of them that mourn, and the onely refuge of them that be in trouble and distresse: Encline thine ears of Pity, we beseech thee, to the humble Prayers of thy distressed people, who for their many sins, and grievous transgressions, groan

at

Poenitentiall Prayers.

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at this time under thy heaue hand :
Hearken unto us, and consider our mi-
serable distractions.

We confesse, O Lord, in the anguisha
and bitternesse of soul, that we are a
rebellious and sinfull Nation, and that
we haue worthily deserved all the
plagues that thou hast inflicted upon
us. For when we consider our ma-
nifold back-slidings from thy Com-
mandments, and our ingratitude for
thy blessings, we are forced to ac-
knowledge that thy *Judgements are* Psal. 119.
just, and that we haue deserved far 437.
more then thou hast yet laid upon
us : Our sufferings are by many de-
grees lesse then our deservings ; and
that which we now feel, is rather
Mercy, then punishment. It is true,
O Lord, that we haue a sense of the
one, but not of the other, and we look
upon thy Fatherly correction for our
sins, yet we look not on our sins, nor
turn away from our manifold trans-
gressions.

Our infirmity is apt to take notice
of thy scourge, and yet we will not
see the cause of our misery : Our dayes
waste in sorrow and grief, yet we are
not carefull to amend our liues : We

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acknow-

acknowledge onely our faults while we feel thy chastisement, but forget what we confest, when thy heavie hand is taken off. When thou stretchest forth thy rod, we promise much; but when thou removest thy punishments, we perform little or nothing. When thou striketh, we cry to thee to thee to spare us, and when thou sparest, we provoke thee again to strike us.

We have offended thy Majesty, and despised thy Laws; we have kept none of thy Commandments, of which thou hast said, *If you keep them, they shall keep you; And, you shall eat the good of the Land: If ye refuse and rebell, ye shall be devoured with the sword.*

Isa. 1. 19.
20.

O Lord we finde, that thou art just, aswell in thy *Menaces* as in thy *Promises*: For by our neglect of thy Commandments, thy wrath is gone forth, and hath already wrought bloody effects. Thy Sword is drawn, and (being drunk with Blood) hath

Eze. 21. 12 brought terror upon thy people.

Thou seest, O Lord, that we confesse our selves guilty, we hide not our sins

Iob 31. 33 with Adam, nor our iniquities in our bosoms.

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besoms. And we see, that unlesse thou in Mercy for Jesus Christs sake forgive them, we shall all perish. In him therefore, O Lord, we come unto thee, and fall down at the footstool of thy Mercy. O Lord, that createdst us when we were nothing, pardon us that deserve to be reduced to nothing.

And if thou shouldst enter into judgement against us, The destruction which thou broughtest upon *Sodom*, nay all the torments of hell, are lesse then we deserve : Nor have we any means to avoid them, but to appeal from the Throne of thy Justice, to thy Mercy-seat : O Lord be pleased to admit of this Appeal.

We humbly entreat thee, O Lord, that though thou correct us, yet do it not in anger, but with judgement, *lest we be consumed, and brought to nothing.* Ier. 10. 24.
Lord, in thy Wrath remember Mercy, of Hab 3. 2.
which thou hast said, Mercy shall be Psal. 89. 2.
built up for ever. Do not unto us according to our sins, whereby we have provoked thee to anger, but according to thy Mercy, which is greater then the sins of the whole world.

O Lord, we are (as thou knowest) at this time in great distresse and dan-

2 Chron.
26.12.

ger; yet we despair not of thy help, but hope that thou wilt deliver us, as formerly thou hast done. Though we can expect no help from man, nor safety of our selves, yet this we know, that what is impossible with man, is possible with thee: Therefore we lift up our hearts, hands, and eyes to thee alone, and say, *Spare thy people, O Lord, whom thou hast redeemed with thy most precious Blood, and restore Peace again to this Nation. Let us, O let us in a holy and reverend ex-*
lation, say to thy Majesty, as Amoner said to Joab: Shall the Sword devour for ever? Knowest thou not (yes full well) that it will bring bitternesse in the latter end? How long then will it be, ere thou cause the people to return from following their brethren? And with David; O let us live, and we will praise thee.

Psal. 119.
175.

Preserve us, O Lord, in the meantime, and ever, sound in Faith, firm in Hope, and constant in Patience, that we may bear all these chastisements, and whatsoever it shall please thee to adde to these our afflictions, with obedient and willing mindes; lest being broken, and dejected with grief, we murmure

murmure against thy Majesty, and do that which shall be displeasing to thee, thereby to cause thine anger to grow hotter against us.

Strengthen us to forsake our accustomed sins, & to bewail them with true and hearty Humiliation and Contrition: Give us grace, to be as carefull and diligent hereafter to serve thee, as we have been formerly desperate and rebellious to offend thee, that *where sin hath abounded, grace may super-abound.* Rom 5.20.

O Lord, thou knowest whereof we are made: Let the consideration of our humane frailty move thee to incline to Mercy; Let it not be said, Psal. 89. 477 that thou hast appointed man in vain upon the Earth, or that thou createdst him to destroy him; but preserve the work of thy hands, lest thou shouldst seem to have wrought in vain.

O mercifull God, from whom all good things (especially Peace and Unity) proceed; we beseech thee in Mercy to remove this thy heavy judgement of the Sword from this Land, and to restore Peace to Church and Common-wealth. Compose all Distractions in both, by a happy Peace and Reconciliation among us. Re-
strain

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strain the fury of *Satan*, the disturber of Peace, & sower of dissention. Convert the hearts of all that are enemies to Unity, and instigators to War: Dissipate the counsells of those that (being *Satans* instruments) meditate on nothing so much, as confusion and Blood. Let true Religion be established in our dayes, and all Errours, and Heresies be dispelled, that we may all (Prince and people) with comfort, and peace of minde and conscience, worship thy holy Name, and serve thee according to the rule of thy Holy Word, and Commandments here, and at the time of our dissolution, end our dayes comfortably and Piously, and enjoy everlasting life hereafter. And this we crave for, and through the Merits of Jesus Christ our onely Lord and blessed Saviour. Amen.

1er. 47. 6.

O thou Sword of the Lord, how long will it be ere thou be quiet, put up thy self into the scabbard, rest and be still.

Sat, si serid.

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